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PROCEEDINGS

OF THE

THIRTY-SECOND ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT MADISON, WISCONSIN,

JULY, 1900.

MEMBERS IN ATTENDANCE AT THE THIRTY-SECOND
ANNUAL SESSION (MADISON, WIS.).

R. Arrowsmith, New York, N. Y.
William N. Bates, University of Pennsylvania, Philadelphia, Pa.
Edward A. Bechtel, Chicago, Ill.
Demarchus C. Brown, Butler College, Irvington, Ind.
Carl D. Buck, University of Chicago, Chicago, Ill.
Isaac B. Burgess, Morgan Park, Ill.
Theodore C. Burgess, Peoria, Ill.
Edward Capps, University of Chicago, Chicago, Ill.
Jesse Benedict Carter, Princeton University, Princeton, N. J.
Mary Emily Case, Wells College, Aurora, N. Y.
A. C. Chapin, Wellesley College, Wellesley, Mass.
Willard K. Clement, Chicago, Ill.
H. B. Foster, Baltimore, Md.
Harold N. Fowler, Western Reserve University, Cleveland, O.
William Gardner Hale, University of Chicago, Chicago, Ill.
George Hempl, University of Michigan, Ann Arbor, Mich.
Frank G. Hubbard, University of Wisconsin, Madison, Wis.
A. G. Laird, University of Wisconsin, Madison, Wis.
Abby Leach, Vassar College, Poughkeepsie, N. Y.
O. F. Long, Evanston, Ill.
H. Z. McLain, Wabash College, Crawfordsville, Ill.
William A. Merrill, University of California, Berkeley, Cal.
Charles B. Newcomer, Columbia, Mo.
Edward T. Owen, University of Wisconsin, Madison, Wis.
Leon J. Richardson, University of California, Berkeley, Cal.
John Adams Scott, Northwestern University, Evanston, Ill.
E. G. Sihler, New York University, New York, N. Y.
M. S. Slaughter, University of Wisconsin, Madison, Wis.
Charles Forster Smith, University of Wisconsin, Madison, Wis.
W. O. Sproull, University of Cincinnati, Cincinnati, O.
R. B. Steele, University of Illinois, Bloomington, Ill.
F. B. Tarbell, University of Chicago, Chicago, Ill.
Arthur T. Walker, University of Kansas, Lawrence, Kan.
William E. Waters, Wells College, Aurora, N. Y.
Alexander M. Wilcox, University of Kansas, Lawrence, Kan.

[Total, 35.]

AMERICAN PHILOLOGICAL ASSOCIATION.

MADISON, WISCONSIN, July 3, 1900.

The Thirty-second Annual Session was called to order at 3.50 P.M. in Room 16, University Hall, of the University of Wisconsin, by the President, Professor Abby Leach, of Vassar College.

The Acting Secretary of the Association, Professor Harold N. Fowler, of Western Reserve University presented the following report:—

1. The Executive Committee has elected as members of the Association:—

Dr. Edward A. Bechtel, University of Chicago, Chicago, Ill.
Dr. H. B. Burchard, Syracuse University, Syracuse, N. Y.
Dr. Theodore C. Burgess, Bradley Polytechnic Institute, Peoria, Ill.
Dr. C. C. Bushnell, Union College, Schenectady, N. Y.
Prof. Benjamin P. Bourland, University of Michigan, Ann Arbor, Mich.
Dr. George Davis Chase, Cornell University, Ithaca, N. Y.
Rev. Orishatukeh Faduma, Troy, N. C.
Dr. George Converse Fiske, Harvard University, Cambridge, Mass.
Dr. H. B. Foster, Johns Hopkins University, Baltimore, Md.
Dr. Louis H. Gray, 53 Second Avenue, Newark, N. J.
Prof. W. A. Heidel, Iowa College, Grinnell, Ia.
Prof. F. Hellems, Boulder, Col.
Mr. N. Wilbur Helm, Pennington, N. J.
Prof. O. F. Long, Northwestern University, Evanston, Ill.
Dr. Charles B. Newcomer, Columbia, Mo.
Prof. George Norlin, Boulder, Col.
Mr. Charles James O'Connor, University of Wisconsin, Madison, Wis.
Miss Annie N. Scribner, University of Wisconsin, Madison, Wis.
Mr. Edmund F. Schreiner, 486 N. Clark St., Chicago, Ill.
Prof. Charles H. Shannon, University of Tennessee, Knoxville, Tenn.
Dr. F. W. Shipley, Lewis Institute, Chicago, Ill.
Dr. Grant Showerman, University of Wisconsin, Madison, Wis.
Mr. M. C. Smart, Claremont, N. H.
Prof. Frederic Earle Whitaker, Kenyon College, Gambier, O.

And by affiliation of the Philological Association of the Pacific Coast:

Prof. W. H. Alexander, University of California, Berkeley, Cal.
Mr. W. F. Belfrage, Visalia, Cal.

- Mr. G. Berg, Marysville, Cal.
Prof. C. B. Bradley, University of California, Berkeley, Cal.
Miss H. S. Brewer, Redlands, Cal.
Rev. William H. Brewer, San Mateo, Cal.
Miss Josephine Bristol, High School, Redwood City, Cal.
Mr. Valentine Buchner, High School, San Jose, Cal.
Mr. Elvyn F. Burrill, Oakland, Cal.
Mr. Martin Centner, University of California, Berkeley, Cal.
Prof. Samuel Chambers, University of California, Berkeley, Cal.
Mr. James G. Coffin, Stanford University, Cal.
Mrs. Emily Cressey, Modesto, Cal.
Mr. J. A. De Cou, Red Bluff, Cal.
Mr. Jefferson Elmore, Stanford University, Cal.
Prof. G. E. Fauchaux, University of California, Berkeley, Cal.
Prof. P. J. Frein, Stanford University, Cal.
Prof. John Fryer, University of California, Berkeley, Cal.
Dr. John Gamble, Haywards, Cal.
Mr. Charles Bertie Gleason, High School, San Jose, Cal.
Prof. J. Goebel, Stanford University, Cal.
Mr. C. W. Goodchild, San Luis Obispo, Cal.
Mr. Walter H. Graves, Oakland, Cal.
Miss Rebecca T. Greene, Salinas, Cal.
Rev. Henry H. Haynes, San Mateo, Cal.
Mr. Edward Hohfeld, Visalia High School, Visalia, Cal.
Miss Lily Hohfeld, Siskiyou Co. High School, Yreka, Cal.
Miss Rose Hohfeld, Stanford University, Cal.
Mr. Wesley Hohfeld, University of California, Berkeley, Cal.
Miss Grace L. Horsley, High School, Red Bluff, Cal.
Prof. C. S. Howard, University of California, Berkeley, Cal.
Mr. M. C. James, High School, Berkeley, Cal.
Prof. O. M. Johnston, Stanford University, Cal.
Prof. S. F. Lange, University of California, Berkeley, Cal.
Rev. James O. Lincoln, San Mateo, Cal.
Miss Alice Marchebout, Girls' High School, San Francisco, Cal.
Prof. Max L. Margolis, University of California, Berkeley, Cal.
Mr. H. S. Martin, Marysville, Cal.
Prof. John E. Matzke, Stanford University, Cal.
Miss G. E. McVenn, High School, Redwood City, Cal.
Prof. Walter Miller, Stanford University, Cal.
Dr. George F. G. Morgan, San Francisco, Cal.
Principal Francis O. Mower, Napa High School, Napa, Cal.
Mr. Harold Muckelston, Stanford University, Cal.
Mr. E. J. Murphy, San Mateo, Cal.
Mr. Carl H. Nielsen, Vacaville, Cal.
Prof. H. C. Nutting, University of California, Berkeley, Cal.
Dr. Andrew Oliver, San Mateo, Cal.
Prof. F. V. Paget, University of California, Berkeley, Cal.
Mr. E. Piliter, High School, Alameda, Cal.

Mr. S. B. Randall, California College, Oakland, Cal.
 Miss Cecilia Raymond, Dixon, Cal.
 Mr. J. J. Schmit, Lowell High School, San Francisco, Cal.
 Prof. Henry Senger, University of California, Berkeley, Cal.
 Mr. L. R. Smith, High School, Santa Clara, Cal.
 Mrs. G. H. Stokes, Marysville, Cal.
 Mr. C. M. Walker, Lowell High School, San Francisco, Cal.
 Mrs. C. E. Wilson, Girls' High School, San Francisco, Cal.
 Mr. P. S. Woolsey, High School, Visalia, Cal.

2. The TRANSACTIONS and PROCEEDINGS for 1899 (Vol. XXX) were issued in March. Separate copies of the PROCEEDINGS may be obtained of the Secretary or of the publishers.

3. The Report of Publications by members of the Association since July 1, 1899, showed a record of books, pamphlets, and articles by about sixty-five members.

Professor Fowler, the Acting Treasurer, then presented his report for the year 1899-1900:—

RECEIPTS.

Balance from 1898-99	\$1029.15
Membership dues	\$900.00
Arrears	120.00
Initiation fees	145.00
Sales of Transactions	213.10
Dividends Central New England and Western R. R.	6.00
Offprints	7.00
Interest	23.69
Exchange	0.52
Total receipts for the year	<u>1415.31</u>
	\$2444.46

EXPENDITURES.

Transactions and Proceedings (Vol. XXX)	\$848.33
Index to Vols. XXI-XXX	60.00
Committee of Twelve	31.27
Salary of Secretary	250.00
Postage	41.90
Stationery and Job Printing	34.93
Treasurer's Book	1.50
Expressage	4.64
Incidental	1.10
Total expenditures for the year	<u>\$1273.67</u>
Balance, July 2, 1900	1170.79
	<u>\$2444.46</u>

The President appointed Professor Brown and President Waters a committee to audit the Acting Treasurer's report.

The President appointed Professors Fowler, Smith, and Sproull a committee on the time and place of the next Annual Meeting.

The President appointed Professors Tarbell, Slaughter, and Gudeman a committee on Officers for the ensuing year.

The Acting Secretary announced that the Joint Congress of the Philological Association with the American Oriental Society, the Spelling Reform Association, the Archaeological Institute of America, the Society of Biblical Literature and Exegesis, the Modern Language Association (including its Central Division), and the American Dialect Society (cf. PROCEEDINGS for 1898, p. lvii), was to be held at the University of Pennsylvania, in Philadelphia, December 27, 28, and 29, 1900, and that Professor B. L. Gildersleeve, of Johns Hopkins University, had consented to deliver an address.

The reading of papers was then begun. The total number of members in attendance at this meeting was thirty-five.

1. The Purpose of the *Germania* of Tacitus, by Professor Alfred Gudeman, of the University of Pennsylvania.

This paper will be found printed in full in the author's edition of the *Germania*, Introd., pp. xxxix-xlvi, published September, 1900.

2. The Danaid Myth, by Dr. Campbell Bonner, of Harvard University.

This paper is printed in full in the TRANSACTIONS.

3. Notes on Homeric War, by Professor Thomas Day Seymour, of Yale University (read in the absence of the author by Professor Fowler).

This paper is printed in full in the TRANSACTIONS.

4. Emendations to the Tenth Book of Pausanias, by Dr. William N. Bates, of the University of Pennsylvania.

This paper was devoted to a discussion of several troublesome passages in the tenth book of Pausanias. The writer first gave an account of the manuscripts of Pausanias, pointing out the general character of the corruptions which occur in them, and then proposed the following emendations:—

1. X. 12, 10. The manuscripts have τῆς μὲν δὴ πυθέσθαι τὴν ἡλικίαν καὶ ἐπιλέξασθαι τοὺς χρῆσμούς. This is manifestly incomplete. A lacuna at the end

of the sentence is indicated in La. Read τῆς μὲν δὴ πυθέσθαι τὴν ἡλικίαν καὶ ἐπιλέξασθαι τοὺς χρησμούς (οἷόν τ' ἐστίν).

2. X. 13, 10. τέχνη μὲν τὰ ἀναθήματα Ὀνάτα τοῦ Αἰγινήτου καὶ Καλύνθου τε ἐστικωσι ἔργου κ.τ.λ. The corruption was discussed at length, and the passage restored as τέχνη μὲν τὰ ἀναθήματα Ὀνάτα τοῦ Αἰγινήτου καὶ Καλύνθου τοῦ Ἀττικοῦ συνεργοῦ κ.τ.λ. Evidence was brought forward to establish the probability of the restoration.

3. X. 15, 1. Read Φρόνης δὲ εἰκόνα ἐπίχρυσον Πραξιτέλης μὲν εἰργάσατο ἐραστῆς <ὦν> καὶ οὗτος. The omission of the ὦν may, however, be due to Pausanias.

4. X. 15, 2. στρατηγὸς δὲ οἱ Αἰτωλοὶ καὶ Ἀρτέμιδος, τὸ δὲ Ἀθηναῖς, δύο τε Ἀπόλλωνος ἀγάλματα ἐστὶν Αἰτωλῶν. The sentence is not properly balanced. Read καὶ (τὸ μὲν) Ἀρτέμιδος, τὸ δὲ Ἀθηναῖς κ.τ.λ.

5. X. 17, 5. τετάρτη δὲ μοῖρα Ἰολάου Θεσπιέων τε καὶ ἐκ τῆς Ἀττικῆς στρατιᾷ κατήρην ἐς Σαρδῶ. Read Θεσπιέων τε καὶ (τῶν) ἐκ τῆς Ἀττικῆς κ.τ.λ.

6. X. 25, 2. Pausanias sets out to describe the paintings of the Lesché of the Cnidians with the words Μενελάω δὲ τὰ ἐς τὴν ἀναγωγὴν εὐτρεπίζουσι. The indefinite use of the third plural at the beginning of a description is not Greek. Read therefore Μενελάω δὲ (τινες) τὰ ἐς τὴν ἀναγωγὴν εὐτρεπίζουσι.

7. X. 25, 2. καὶ τέως ὁμοῦ Νέστορι ὁ Μενέλαος πλέων, τότε κατὰ αἰτίαν ἀπελείφθη ταύτην ἵνα μνήματος καί, ὅσα ἐπὶ νεκροῖς ἄλλα, ἀξιώσει τὸν Φρόντιν. Pausanias is paraphrasing *Odyssey* III. 285

ὁφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.

The difficulty lies with the μνήματος. The sense is not *think him worthy of a tomb*, which would be the meaning with the genitive, but *honor him with a tomb*. ἀξιώω in this latter sense requires the dative. Read therefore μνήματι in place of μνήματος.

8. X. 19, 11. καὶ ἵππον τὸ δνομα ἴστω τις μάρκαν δντα ὑπὸ τῶν Κελτῶν. This passage has given much trouble but does not require emendation. Punctuate καὶ ἵππον, τὸ δνομα, ἴστω τις μάρκαν δντα ὑπὸ τῶν Κελτῶν and there is no difficulty. Translate, "and horse, that is the noun horse, let anybody know is *marka* among (or more literally, at the hands of) the Celts." For the use of ὑπὸ cf. X. 5, 9 δεύτερα δὲ λέγουσιν οἱ Δελφοὶ γενέσθαι ὑπὸ μελισσῶν τὸν ναόν.; also X. 17, 1 δνομα δὲ αὐτῇ τὸ ἀρχαῖον δ τι μὲν ὑπὸ τῶν ἐπιχωρίων ἐγένετο οὐκ οἶδα.; and X. 26, 8 ἔργον δυσμενὲς ὑπὸ Ἀγαμέμνονος καὶ Μενελάου γενέσθαι.

Adjourned at 5.30 P.M.

EVENING SESSION.

The Association assembled at eight o'clock in room 16, to listen to the address of the President, Professor Abby Leach, of Vassar College. The speaker was introduced by Professor Edward A. Birge, Dean of the College of Letters and Sciences, who extended a welcome to the Association on behalf of the University of Wisconsin.

5. The Athenian Democracy in the Light of Greek Literature, by Professor Abby Leach, of Vassar College, the President of the Association.

Athens was a typical democracy, a government of the people, by the people, and for the people, and because the population was so small that the people took part directly in affairs of state and not through representatives, and because life was less complex than now, in this miniature democracy the tendencies and workings of a democracy can clearly be seen.

The Funeral Speech of Pericles gives the ideal view of democracy, namely, equal rights and equal opportunities for all. Aristotle says: "It is equality determined not by merit but arithmetically, that is, by merely counting heads, and where this is the case, it necessarily follows that the masses are supreme." "A charming form of government" are Plato's sarcastic words. "Full of variety and disorder, and dispensing a sort of equality to equals and unequals alike!" And he thinks the dominant characteristic of a democracy is an insatiate thirst for freedom that does away with all reverence and real respect for authority. Aristotle, often quoted as the champion of the majority, says, "As the multitude collectively may be compared to an individual with many feet, hands, and senses, so the same is true of their character and intelligence," but he goes on to state that this does not apply in all cases, whatever the character of the people or masses may be. The majority he approves is a select majority, for he rules out of citizenship all husbandmen and artisans and laborers in general, on the claim that they have not the requisite leisure for the cultivation of virtue.

The history of Athens shows a steady gain in the power of the people, and Aristotle asserts that statesmen more and more played into their hands to win power and place for themselves; that Pericles, able statesman and true patriot as he was, saw that the pathway to power lay through popular favor and, therefore, made presents to the people out of their own property by instituting pay for the members of the law-courts. This policy led to the rise of demagogues and "the popular leadership was occupied successively by the men who chose to talk the biggest and pander to the tastes of the majority with their eyes fixed only on the interest of the moment" and "in struggling to be first themselves, they were ready to sacrifice the whole conduct of affairs to the whims of the people."

There is plentiful testimony, too, against the orators for employing their skill merely to please the people and leading the people astray with artful speech. And not merely the tricks of pleasing speech thrived apace at Athens, but there were more tangible ways of securing the allegiance of the people, and bribery became open and unblushing. The Athenians, though in general humane, became cruel and vindictive, according to Thucydides, when they had gained an empire, and imperialism made this liberty-loving people tyrannical.

The mass of people are shown to be susceptible to that which stirs their feelings, and hence are unstable and inconsistent in their actions and policy. When they see the evil consequences of their folly in a given case, they are ready to wreak vengeance upon those who led them astray, but have no blame for themselves, as if their votes had not determined the measure. The evils of the democracy and its dangers were seen by statesmen and philosophers, and they each had remedies to propose, firmer adherence to the laws and greater severity against

any infraction of them in the one case, better training in virtue and appointment of disinterested rulers in the other case. They agree with Matthew Arnold: "The great danger to any democracy is the danger that comes from the multitude being in power with no adequate ideal to elevate or guide the multitude." Athens teaches that the Many are easily flattered and cajoled, that "they pursue the pleasures they like and the means thereto, and shun the contrary pains, but they have no thought of, as they have no taste for, what is right and truly sweet"; that there is always the gravest danger that unscrupulous men will rise to power by cunning manipulation of the people, by pandering to their baser natures instead of trying to influence them for their own good and the good of the state; that the Many with their emotionalism, their lack of ideals, their narrow vision, must have wise and noble leaders, and the problem is how to train these leaders upon whom Nature herself has set the stamp of greatness, into noble living and thinking, and how to make the people desire and accept such leadership.

This paper will be printed in full in the *American Journal of Philology*, XXI. No. 84.

MORNING SESSION.

MADISON, July 4, 1900.

The Association assembled at 9.30 A.M.

The Acting Secretary announced that the Local Committee, assisted by the University and by citizens of Madison, had arranged for a trip in a steamer on Lake Mendota, with supper at Red Gable Cottage, the steamer to leave the boat-house landing at 5.30 P.M.

The Acting Secretary read a communication from Professor J. H. Thayer on the American School in Palestine.

6. Traces of Epic Usage in Thucydides, by Professor Charles Forster Smith, of the University of Wisconsin.

This paper is printed in full in the TRANSACTIONS.

7. The Cognomina of the Goddess Fortuna, by Professor Jesse Benedict Carter, of Princeton University.

This paper appears in full in the TRANSACTIONS.

8. A Revision of Pronouns with Especial Attention to Relatives and Relative Clauses, by Professor Edward T. Owen, of the University of Wisconsin.

The writer merely outlined a theory of the relatives, which is to be defended in the ensuing volume of the Transactions of the Wisconsin Academy of Sciences, Arts, and Letters.

The fact that some languages have no relative pronouns was used as provisional justification of the typical sentence: "I have a book will please you." This was

found to express two thought-members, or say two thoughts, otherwise expressible by (1) "I have a book" and (2) "book will please you." In the union of these two, as above, in a single sentence, thought-structure was shown by the diagram: ("I have a [book] will please you"), it being claimed that the idea named by "book" is simultaneous factor of both thoughts—that such idea is once conceived and only once. So, too, in "red wine from France," it was held that "wine" is not thought of once as "red" and again as "from France." It was further emphasized that the singleness of conception in the case of "book," that is, the simultaneity of one idea in two thoughts, is that exactly which makes of two thoughts one—that, in other words, which gives the well-known connecting power commonly ascribed to the relative.

It was further noted as a linguistic convenience, to mark the sentence subject and object, by a special sign. In the given example "book" is object of "have" and subject of "will please." That a desire to use the subject and object signs persists, when the sentential function of a word is thus double, was shown by the following examples, given essentially as they occur in Bulwer's *Rienzi*.

I. (Defence against [whosoever] aspires),

II. (Defence against [whomsoever] aspires),

in which the author seems to feel the need of inflecting a simultaneous factor for each of its two sentential functions.

In preliminary illustration of relative procedure, this need was met by imaginary methods, use being made of inflection at either word-end (as in some Greek tense-forms) and of isolated inflection (*e.g.* the "to" of the English infinitive=*the re of amare*). With such helps the sentence "The Bible teaches (whosoever wishes to learn, or say) the man wishes to learn" was rendered into imaginary Latin as follows: The idea named by "man" being conceived but once, its symbol "hom," is used but once. The symbol "nem," the sign of object function in what might be called the front clause (The Bible teaches the man), is put where it seems to be the most effective, at the front end of the simultaneous factor "hom," developing "Biblia docent nem-hom." The symbol "o," the sign of subject function in the back clause, is put at the back end of the simultaneous factor, developing in full

("Biblia docent nem-[hom]-o vult" . . .)

But the inadmissibility of either double or front inflection requires the change to the form "Biblia docent hominem o vult"; and conventionality further requires the displacement of "o" by "qui." It was, however, claimed that the values of "hom," "nem," and "o" remain as before, and that the value of "o" is exactly maintained by "qui"; that the idea of "man" is thought but once; that, while it is thought under the influence of "hom," it is not thought under any influence of "qui"; that "qui" is not the sign of a thought-factor, but merely the sign of what is to be done with a thought-factor; that "qui" must rank, accordingly, not as structural, or say constructional, but as instructional, being, if strictly taken, a merely isolated inflection.

It was stipulated that this view of relative value should not be taken as implying that such value was, historically, always the same. It was noted that the

exclusive consideration of the relative as a case-sign was without prejudice to the value which, like other case-signs, it has, as also a sign of number, gender, etc. Special attention was called to the indeclinable relative "that," in which the exhibition of second function shrinks to the announcement that second function is to occur (as in "I have a book that will please you"), what is usually a special guide becoming only a general warning.

Comparison was made with the German ("Er hat erreicht den [Himmel] der erwartete ihn"), in which it was argued that both the so-called article "den" and the so-called relative "der" are merely isolated case-signs; and objective illustration was offered as follows: Conceive a wedding ceremony and a funeral service to occur simultaneously, in the same church, and so near together that a woman present may be regarded as forming part of the group attending each. Thus situated she may cherish the laudable wish to conform her dress to each of her two environments. She is somewhat in the predicament of a simultaneous sentence-factor, which also might advantageously suit itself to each of two verbal companies. A harlequin costume, partly festal and partly funereal, is forbidden by usage. Could the woman, however, duplicate herself in form, while remaining personally one; could she, in short, make use of a dummy, or could she, in theosophic parlance, project alongside of herself an astral or fictitious self, this illusory second self she might harmonize, in dress, with one environment, while her actual primary self conformed to the other. That is, without repeating her actual self, her individual significance, or, say, her meaning, she might be in formal accordance with her two surroundings. So, too, of the relative pronoun, it may, very figuratively, be said, that it is the verbal dummy, on which we hang the drapery of inflections suitable to a second verbal environment.

The relative was compared with true pronouns, as follows: In "I just met Brown. He is ill," by the word "Brown" a particular idea is established in your mind. But, at the end of the sentence in which it appears, this idea so far lapses from your mind that you will not think of it again, unless invited to do so — that is, so far as you merely try to understand what is told you. But such an invitation is furnished by "He." This word, it is true, cannot, unaided, establish in your mind the idea named by "Brown." But when that idea once has been established by "Brown," even though it be disestablished, it can be reestablished by "He" — that is, if the intervening time be not too great. The words of this order may be known as reestablishers or *reinstatives*.

On the other hand, in "Brown has bought him a horse," it is plain that Brown continues fully in your mind till, even, you have utilized the symbol "horse." Figuratively speaking, the "him" is not designed to brighten a mind-picture which has faded. This "him" provides you rather with a copy of that picture, to hang in your mental gallery alongside of the still fresh original. In other words, the idea of Brown shall twice appear in a single thought. The linguistic promoter of the second appearance may be known as a *constative*.

On the background formed by these examples let there be projected now the following: "I know a servant who will suit you." The idea named by "servant" does not lapse from the attention which you give it with "I know," and come back to the attention which you give it with "will suit you." It cannot, therefore, be said that "who" reinstates "servant." Again, the idea first introduced by "servant" is not supplied with any copy to be used with it as its thought co-

member. That is, "servant" is not coinstated. It is simply held or continued; and, so far as any order is given for such continuation, it is given by "who," which, therefore, may be called a *continuative*.

The order given by the reinstative is to recall. That of the coinstative is to repeat. That of the continuative is to retain. It reminds one of the word twice printed, once at the foot of a page, and again at the top of the page succeeding, — or of the musical sign which directs the player to hold a given note for an increased length of time. But at its best it does more than either; it not only warns you that an idea used already in given surroundings is to stand its ground while new surroundings gather about it; it also tells you that in these new surroundings the idea is to have a particular rank. For the second stage of a mental journey it serves you doubly, being, in a way, both an alarm and an itinerary.

Remarks were made on this paper by Professors Hubbard and Sproull, and in reply by Professor Owen.

9. Some Lucretian Emendations,¹ by Professor W. A. Merrill, of the University of California.

- V. 989 nec nimio tum plus quam nunc mortalia saecula
dulcia linquebant lamentis lumina vitae.
Read clamantis. Cf. I. 808; II. 577; I. 188 ff.; I. 56; VI. 214, 185, 757;
I. 351; II. 995; IV. 1014, 1016.
- I. 469 namque aliud terris, aliud regionibus ip̄sis
eventum dici poterit quodcunque erit actum.
Read (1) colentibus. Cf. V. 1441, 1369.
(2) cluentibus. Cf. I. 449, 480; IV. 52. Pl. *Men.* 575.
- VI. 29 quidve mali foret in rebus mortalibu' passim.
Read quidque. Cf. III. 34; V. 71, 184, 185, 776; I. 57; II. 1031, 64;
VI. 533; IV. 634.
Seneca, *Epist.* 95, 11; Lucr. IV. 48; Virg. *A. V.* 283; Sall. *Jug.* 30; Virg.
A. X. 150. Lucr. V. 184, 5.
- V. 703 qui faciunt solem certa desurgere parte.
Read de surgere. Cf. IV. 1133; VI. 819; VI. 1101, 467, 1133, 477; IV.
344; VI. 99, 522. Hor. *S. 2*, 2, 77.
- III. 962 aequo animoque agendum magnis concede necessest.
Read (1) aequo animoque age: iam dormis: concede: necessest. Cf. 956,
959.
(2) aequo animoque age: numne gemis? concede: necessest. Cf.
934; V. 1348; III. 297, 952, 973.
- IV. 418 nubila despicere et caelum ut videre videre
corpora mirande sub terras abdita caelo.
Read nubila despicere et caeli ut videre videre
caerula mirande sub terras abdita caelo.
Cf. I. 1090; En. *Ann.* 50; IV. 462.

¹ Printed in full in the *American Journal of Philology*, Vol. XXI. 183 ff.

III. 453 claudicat ingenium delirat lingua mens.

Read (1) meat mens. Meare occurs over 15 times in Lucretius.

(2) migrat mens. Cf. V. 831; Plaut. *Trin.* 639; III. 463, 593.

Curtius, III. 5, 9.

I. 555 conceptum summum aetatis pervadere finis.

Read floris. Cf. III. 770; V. 847; I. 564; IV. 1105; I. 557-8. Seneca
De Benef. IV. 6, 6.

III. 387 qui nimia levitate cadunt plerumque gravatim.

Read gradatim. Caes. *B. C.* III. 92, 2.

Remarks were made on this paper by Professor Sihler.

10. Is there still a Latin Potential? by Professor William Gardner Hale, of the University of Chicago. This paper appears in full in the TRANSACTIONS.

Remarks were made on the paper by Professor W. A. Merrill.

11. On a Certain Matter in the Earlier Literary History of Aristophanes, by Professor E. G. Sihler, of New York University.

The Alexandrine librarians, who drew up literary tables and *κανόνες*, had no less need of Aristotle's *Διδασκαλῖαι* than we have. That work clearly limited itself to the official records of actual public production. Hence the scholion, *Clouds*, 549, is naïve: οὐ φέρονται αἱ διδασκαλῖαι τῶν δευτέρων Νεφέλων. Whether this collection differed from the *Νῖκαι Διονυσιακαί* in the list preserved by Diogenes Laertius (V. 1, 26) of Aristotle's writings or not, either is quoted as being not longer than a single κύλινοδρος; there was, then, no room for discursive treatment or for controversy. Passing over the work of the Peripatetic students of literary history such as Theophrastos, Lynkeus, Dikaiarchos, Chamaileon, and of the Atthis-compiler, Philochoros (*περὶ τῶν Ἀθηνησιν ἀγώνων*), the Alexandrines were favored by the fact that they had the Peripatetic collections entire, and the Mss. of the Comedy-writers entire. It may be doubted whether the vastly greater bulk of their productions in this field (Lykophron wrote nine books *περὶ κωμῶδων*, Eratosthenes, twelve) contained an equally greater amount of data of literary biography compared with Aristotle's concise registrations. And thus we must content ourselves with Aristophanes's own text in considering the curious iteration and variation of young Aristophanes in his references to his first three plays — *Banqueters*, *Babylonians*, *Acharnians*; the first one produced διὰ Φιλωνίδου, the other two διὰ Καλλιστράτου. In the Parabasis of the *Knights*, 513 ff., he deals with the problem why he had not all along asked for a chorus by himself; many had worried him (*βασανίζειν*) into answering this. (It was *not the writing of plays*, but the production, rehearsing, training of chorus, and all the recitation, singing, dancing, gesturing, and declaiming involved in *κωμωδοδιδασκαλία* which made him pause.) There was no such thing as permanent popularity, his townspeople were like birds of passage (*ἐπετελοῦς*, 518). The careers of Magnes, Kratinos, Krates had, on the whole, had a deterrent influence on his resolution.

So he always put it off (διέτριβεν ἀελ). Then he speaks of the gradation in the work, as in navigation that of the rower, the outlook at the prow, and the pilot. (Cf. Pollux, who names κυβερνήτης, πρῳράτης, ναύτης in this order, I. 95.) The last part of this simile may, I think, be pressed (κυβερνᾶν αὐτὸν ἑαυτῷ): the pilot who navigates for himself, is both skipper and merchant, corresponds to the κωμωδοδιδάσκαλος, who *has acquired experience* and receives the profit of his own labor and venture from the archon. It was a question of choice of a *profession*. There was no question of publicity or no publicity; Kallistratos had been no screen to him; Aristophanes himself underwent the prosecution for *ξενία*. In the "Second" *Clouds*, our *Clouds* (a rearrangement of the first, but never brought upon the stage), he returns to the theme (529 ff.), but in an entirely different manner of presentation: "I was a παρθένος," he says (let us say a *virgo* like the one in Plautus's *Aulularia* who had a child when she had not yet a husband). Aristophanes's *Banqueters*, then, like a foundling, were entrusted to another young woman (παῖς ἐτέρα), who assumed the outward functions of maternity. It may not be safe to interpret in detail the symbolism of this phrase. Clearly though the ἐκτρέφειν καὶ παιδεύειν on the part of the Attic public (v. 532) is not in need of interpretation. The παρθένος would seem to symbolize the *shyness* and *caution* of young Aristophanes; and the *vita*, too, summarizes: εὐλαβῆς δὲ σφόδρα γενόμενος τὴν ἀρχήν . . . τὰ μὲν πρῶτα διὰ Καλλιστράτου καὶ Φιλωνίδου καθίει δράματα (what the association of εὐφρονης with εὐλαβῆς is meant to signify I do not understand). Cf. the scholiast on 530.

The Parabasis of *Wasps*, like that of "Second" *Clouds*, equally exhibits the *soreness* of young Aristophanes (v. 1018), τὰ μὲν οὐ φανερώς (first three). Again he puts forward another symbolism for the same matter: this time *he* is the δαίμων who (according to the popular belief) really spoke in the interior of the ventriloquist, the speaker's lips furnishing merely the mechanism; this latter was the function of Kallistratos. The scholion, one of very unequal value, concludes thus: ἀντὶ τοῦ εἰπεῖν ὅτι πρότερον ἄλλοις ἐδίδου τὰς κωμωδίας.

Professor Kaibel, the author of the article on *Aristophanes* in the new *Pauly-Wissowa*, explains *Knights* (542 ff.) thus: "Gemeint sind die mannigfachen *Vorstudien* (sic) die Aristophanes für notwendig hielt." This is really what the Germans would call "eine schablonenhafte Idee," due to the critic's professional and national environment. The data in the Suidas article on Eupolis run counter to such an idea. While Kaibel warns us against any pedantic "Einzelausdeutung" of the simile in the Parabasis of the *Knights* he himself goes further in this respect than sober caution would suggest: "vielleicht versuchte er sich als Choreut oder als Schauspieler, *sicher aber* (whence this certainty?) als Mitarbeiter an Stücken älterer Dichter." A case, I think, for the practice of the *ars nesciendi*.

12. On the Form of Syllables in Classical Greek and Latin Poetry, by Professor Leon J. Richardson, of the University of California.

In order to syllabicate a Greek or Latin verse according to its structural nature, one should consider: (A) *Phonetics*, e.g. in languages having an unstressed or lightly stressed accent, a single consonant between two vowels tends in fluent speech to be amalgamated to some extent with the vowel that follows, thus leav-

ing the syllable represented by the preceding vowel open. This holds even in a *final* single consonant when the next word begins with a vowel; for (1) a verse shows a closely connected series of sounds with no appreciable breaks theoretically except at the rhythmic pauses; (2) amalgamation between words is common in all speech; (3) when a short syllable precedes a rhythmic pause, the involved word generally ends with a vowel; (4) initial, medial, and final short syllables occupy indifferently the same part of a foot. This principle, therefore, implies that a syllable having the form *vowel-consonant* causes more resistance in pronunciation and seems to occupy more time than one consisting of the same sounds in reverse order. And a consonant having ante-vowel position in its syllable is easier to pronounce and seems to occupy less time than the same consonant having post-vowel position in its syllable. (B) *Rhythm*, e.g. rhythm in danting, music, and poetry involves the recurrence of equal time-intervals (*feet*). They are made sensible each through an included group of movements (*syllables*). The beginning and end of each interval are indicated, not by special breaks, but by the fact that the movements within an interval are always arranged according to a determined sequence. A given rhythmic element is theoretically identical in form with every corresponding element in the same series. The form of syllables, as prescribed by rhythmic theory, was less exactly realized in ordinary reading than in other modes of rendering poetry. (C) *Evidence of the text*, e.g. (1) if a word ends with a consonant and the next word begins with a consonant, the final syllable of the former is always long. (2) If a final syllable ends with a short vowel and the next word begins with two consonants, the final syllable of the former is regularly short. (3) Poets use certain words containing a mute and liquid with the syllable represented by the preceding vowel (itself short by nature) now as short, now as long. But since a word ending with a mute followed by a word beginning with a liquid always has its final syllable long, and since the members of compound words show this same fact and also the facts given under (1) and (2), it seems probable that the mute and liquid were properly divided between two syllables, unless the poet desired to make the former syllable short. It appears, moreover, that a syllable long by position was always closed. (D) *Testimony of the ancients* (caution!). (E) *Evidence of allied languages*.

Deductions: 1. A poet's criterion of a syllable is not the dictionary, nor words sounded separately, but audible fluent speech. A syllable, then, may be defined as a division of connected speech formed by a vowel or union of sounds about a vowel and uttered customarily in what seems to an average ear to be one voice-impulse. So a syllable may embrace parts of two words. 2. As a rule, a group of words is divided into syllables in only one way, there being, however, certain classes of exceptions. 3. (a) A verse has as many syllables as it contains vowels and diphthongs. (But see synizesis, elision, and dialysis.) (b) A single consonant between two vowels is sounded closely with the following vowel. (But see diastole.) (c) Since every syllable long by position is closed, a group of consonants between two vowels is divided between the said vowels, except when the preceding vowel represents a short syllable (the whole group being then sounded with the following vowel) or when the preceding vowel is long by nature and ends a word. The case of a medial group of consonants following a long vowel is not herein considered. 4. Every short syllable contains a short vowel and is open. 5. Every long syllable ends with a long vowel or a consonant, never with a short

vowel. 6. The sound-length of syllables is not always proportionate to the letters they contain. For a syllable may be subdivided into two parts, the *obstruction* part and the *duration* part,—the former the initial consonant or consonants (sometimes wanting), and the latter the remainder of the syllable,—a syllable being long or short to the ear simply according to its duration part. Short and long syllables in common speech did not always bear the ratio 1 : 2. But the reader's instinctive feeling for rhythm enabled him to make good any irregular syllabic lengths.

Remarks were made on this paper by Professors Hale, Sihler, Sproull, W. A. Merrill, Buck, and in reply by the author.

13. On the Greek in Cicero's Epistles, by Professor R. B. Steele, of Illinois Wesleyan University.

The use of Greek by Cicero in his Epistles illustrates the influence of Greek forms of expression upon the Romans, who readily admitted Greek words to a place in their own vocabulary. A part of this material was admitted because of the recognized deficiencies to which Latin writers frequently call attention. Cicero in his philosophical works, as well as in his epistles, makes use of Greek terms—medical, philosophical, rhetorical, etc.—which were afterwards used in their Latinized form. However, most of the Greek in the Epistles is in those addressed to Atticus, and must be considered with reference to him as a quasi-Greek, and with reference to its place in the social intercourse of the day. Quotations in the Epistles show that Atticus used Greek freely in his letters to Cicero, while the other correspondents were not at all averse to its use.

QUOTATIONS.

Cicero's quotations do not enable one to pass judgment on his familiarity with the works of different authors. A large number of the poetical quotations are short and have a proverbial force, and may have been so commonly used as not to suggest the original source. Prose writers are represented by a dozen passages, while of the poets, Homer and Euripides are most freely used. Comedy, barring a passage from Aristophanes, is represented, if at all, by the quotations which cannot be assigned to a definite author.

Greek proverbs are freely quoted, though in other places in the works of Cicero some are translated in a form as concise as is the original. As in the poetical quotations, only a word or two is sometimes given as a suggestion, in this illustrating "a word to the wise." There are several score of political, philosophical, and geographical statements expressed in Greek which cannot be traced to any Greek source, and may be considered as Cicero's independent use of the Greek words.

INDIVIDUAL WORDS.

The Epistles contain a few Greek adjectives and nouns seemingly formed by Cicero on the names of his friends. Apart from these (and they, too, may have entered freely into the talk of the day) Cicero seems to have used the current vocabulary. The citations in the *Thesaurus* of Stephanus have been taken as

settling the frequency of occurrence of individual words, though the statements "used only by Cicero" and "used first by Cicero," true for Greek works extant, might not have been true at the time of Cicero. Referring to the present mass of Greek, about fifty words occur only in Cicero, and a somewhat larger number are used first by him, though owing to textual uncertainties the exact number of each cannot be determined.

Exclusive of the quotations and proverbs, there are about 700 words — adverbs, adjectives, nouns, and verbs. In these, prefixal formations with *ἀ-*, *δυσ-*, *ἐν-*, and prepositions are noticeable, and in the case of adjectives the number of verbals in *-τός*.

The paper was discussed by Professors Gudeman and Richardson.

14. Historical Note on Herodotus I. 106, by Professor H. C. Tolman, of Vanderbilt University (read, in the absence of the author, by Professor Fowler).

Herodotus (I. 95-106) gives the following events in the decline of the Assyrian Empire: (1) Median Revolt; (2) Revolt of the other subject tribes; (3) Conquest of these tribes by the Medes; (4) Median attack on Ninos (Nineveh), interrupted by the inroad of the Scythians; (5) Scythian supremacy (28 years); (6) Overthrow of the Scythians; (7) Fall of Nineveh at the hands of the Medes.

The new stele of Nabû-na'id found at Hillah (Scheil, *Recueil de Travaux*, XVIII., 1896; Messerschmidt, *Mittheilungen der Vorderasiatischen Gesellschaft*, I., 1896) mentions: (1) Inroad upon Assyria on the part of the Umman-manda; (2) Devastation by these hordes of the temples of Assyria and destruction of the cities on the frontier of Accad; (3) Fall of Harran (date fixed by the inscription 607 B.C.); (4) Restoration of the temple of Sin at Harran by Nabû-na'id in the third year of his reign (553 B.C.).

It is possible from this inscription to infer an alliance of the Babylonians and the Umman-manda. Both Berosus and Ctesias, although their accounts are widely divergent in other respects, yet agree on a Medo-Babylonian coalition against Assyria. If it be true that the Babylonians took a hand in the destruction of Nineveh, we can easily explain the omission of Herodotus on the ground that his informant was a Persian. However tempting the inference may be, yet the text of the document is far too mutilated to warrant Hommel's assertion that the Manda king coöperating with the Babylonian Nabopolassar razed Nineveh to the ground (cf. Billerbeck-Jeremias, "*Der Untergang Ninevchs*"). We fail to see in the inscription itself any direct reference to the fall of the Assyrian capital, and that too in the very place where we should most expect such reference.

Furthermore we cannot accept the theory that regards the Umman-manda as the same people as the Medes.

The Assyrian name (*mât-Mada-a*) generally given to Media (e.g. in inscriptions of Tiglath-Pileser, Sargon, Sennacherib, Esar-haddon) originally applied to an individual tribe, but later embraced all the scattered races. A beginning at least of Median unity is shown even in the time of Tiglath-Pileser (745-727) by his application of the epithet *dannûti*, "powerful" (*Nimrud Inscription*, 42). During the reign of Sargon (722-705) we find a Median confederacy so extensive

as to include several races not before classified as Medes (*Sargon*, 159 ff.). The inscription of Ashurbanipal (*Cylinder B*, col. III. 102-IV. 14) shows that the supremacy of *Mata-a* extended over more than seventy-five towns. If, according to the view of many Assyriologists, *Mata-a* be a variant for *Mada-a*, we can infer that the political union of Media had reached a high development in the last years of the reign of Ashurbanipal (668-626), a date which corresponds to that given by Herodotus for the beginnings of the Median dominion (646-624).

The old theory that these "united Medes" were designated on the later inscriptions *Umman-Manda*, "people of the Manda (Medes)," is without support. Tiele (*Babylonisch-Assyrische Geschichte*) regarded *Umman-manda* as an ethnological name for the "Medes of every race." Winckler, who has modified his old theory (*Untersuch.*, p. 124 ff.), now holds that the term is strictly geographical, referring in a general way to the "tribes of the north," and, consequently capable of application to the Medes as well as to the Scythians, Cimmerians, etc. (Messerschmidt, p. 71 fg.). Delitzsch (*Assyrisches Handwörterbuch*, 1896) defined *Umman-manda* as "those northern hordes hostile to Assyria — i.e. Cimmerians, Mannaeans, Scythians, etc." As far as the etymology of the word can be determined it favors this view. The first member of the compound (*ummân*) signifies "people"; the second (*manda*) was connected by Jäger with *ma-a-du*, *mandu*, "much" (e.g. Behistan Inscription, 20; Babylonian *u-ku ma-a-du la-pa-ni-šu ip-ta-lah*, Persian *kârashim hacâ darshama atarsa*, "the people feared him much"). But from the use of the word in the inscriptions we get our strongest evidence. It is clear that in the Sargon Annals (159 ff.) the context forbids any connection between Medes and *Umman-manda*.

Again, in the Behistan Inscription (II. 5) the Median Phraortes (Fravartish) claims descent from Cyaxares. Now if the Manda king Astyages had been the last legitimate Median king, there is no reason why the pretender should not have referred immediately to him. This, together with the fact that the Medes themselves gave over Astyages bound to Cyrus (*Nabû-na'id-Cyrus Chronicle*, Obv. col. II. 2), strongly favors the belief that Astyages, "king of the *Umman-manda*," *šar amêl umman-manda* (*Nabû-na'id Cylinder of Abû-Habba*, col. I. 32), was leader of those Scythian hordes which had overrun Media.

I believe it to be very probable that the Medes joined these northern peoples in the subjugation of Assyria. Such a union would not be without precedents. In the time of Esar-haddon (681-668) the inscriptions (*Babylonian Chronicle*, IV. 2) record an alliance of the Medes and Cimmerians against the power of Ashur. Furthermore, two hymns to the sun god (*Sm.* 2005; *K.* 2668) give the names of Median governors who coöperated with the northern invaders. But to declare (as many do declare) that we read on the stele of Nabû-na'id the fall of Nineveh at the hands of the Median hosts is not dealing fairly with our text.

If against the theory of Winckler and others we take the *Umman-manda* to be the Scythians (or even the Medo-Scythians), we have in this Nabû-na'id inscription supplementary evidence of that Scythian inroad mentioned in Herodotus (I. 106), an inroad which so weakened the Assyrian Empire as to make possible the fall of Nineveh; but since we have no information as to whether Nineveh fell before or after the devastation of Harran (607 B.C.), the exact date of its destruction must remain unsettled. In fact, we are still forced to admit that we possess no contemporaneous document describing this tremendous catastrophe.

AFTERNOON SESSION.

The Association assembled at 2.40 P.M.

15. The Source of the so-called Achæan-Doric *κοινή*, by Professor Carl Darling Buck, of the University of Chicago.

It is an established fact in the history of the Greek dialects that the complete supremacy of the Attic *κοινή* was for a time retarded by the spread in Western Greece, under the influence of the Aetolian and Achæan leagues, of another *κοινή*, now commonly known as the Achæan-Doric *κοινή*. So, for example, Brugmann, *Griechische Grammatik*,³ p. 22, after Meister and others. The thesis which this paper attempts to establish is that even this *κοινή* is an indirect witness to the influence of the Attic *κοινή*; for, although based in the main upon dialects of the Northwest Greek group, it is in a measure an artificial product, for which the Attic *κοινή* has furnished not only the suggestion but also certain specific elements.

Examples of Attic influence are: (1) the universal use of *ἐι* for Northwest Greek and Doric *αι*, (2) the use of *πρῶτος* in place of *πῶτος*, (3) the prevalence of *οι* over *τοι*, (4) of *ἱερός* over *ἱαρός*, (5) the frequency of *εἰς* beside *ἐν cum acc.*

To what may be called a second stratum of Attic forms belong also *πρός* in place of *ποτι*, *εἶναι* for *εἰμεν*, and forms like *πόλεως*, *θάλαττα*, *τέτταρες*, *ἑάν*, *ἔως*, etc.

Aside from the question of Attic influence, the Aetolian *κοινή* and the Achæan *κοινή* are to be distinguished in some features.

The paper appears in the *American Journal of Philology*, XXI. 193 ff.

16. The Sources of the *Germania* of Tacitus, by Professor A. Gudeman, of the University of Pennsylvania.

This paper appears in full in the TRANSACTIONS.

17. Pliny, Pausanias, and the *Hermes* of Praxiteles, by Professor Harold N. Fowler, of Western Reserve University.

This paper appears in full in the TRANSACTIONS.

18. An Inscribed Proto-Corinthian Lecythus, by Professor F. B. Tarbell, of the University of Chicago.

This vase is in the Museum of Fine Arts, in Boston, Mass.

The painted inscription reads:

Πύρ(ρ)ος μ' ἐποίησεν Ἀγασίλεω.
Pyrrhus, son of Agasileos, made me.

This is the only known piece of "Proto-Corinthian" pottery with a painted inscription. The date seems to be as early as the seventh century B.C., and the maker's signature is thus one of the earliest we have, perhaps the earliest. The character of the alphabet and the dialectic peculiarities point to Chalcis as the place of manufacture.

19. Note on a Certain Periodicity in Vital Statistics, by Professor Elmer Truesdell Merrill, of Wesleyan University.

The statement of the ages of the aggregate population of the United States, as reported in the eleventh census, shows what is seen also in the statistics of other modern nations, a tendency to the accumulation of ages at the even five-points, with an equally marked shrinkage at the unit-points immediately before and immediately after the even five-points. For example, taking the colored population, there were reported in 1890, 23,000 persons of the age of 58, 16,000 of the age of 59, 78,000 of the age of 60, 13,000 of the age of 61, 15,000 of the age of 62, and so on. The extreme accumulation at the age of 60 is attained partly at the expense of all the surrounding ages, but more especially by the diminution of numbers at the ages of 59 and of 61. The average person anywhere between the ages of 55 and 65 may call himself 60, but he is more likely to raise himself to an even 60 when he has reached 59, and to keep himself at 60 when he has passed that age by only a single year. The same phenomenon is seen in the case of all classes of the population, and at all the even five-points, between the ages of 20 and 85. In the case of children and youth there is more precision of report: ages of 90 and above are not reported separately in the summary of the census.

The same phenomenon is seen also in the statistics of ancient Roman days. The nearest approach we have to census-returns is in the summary of Vespasian's census given by the elder Pliny (*N. H.* VIII. 153-164). Where he gives individual instances of great longevity he of course mentions them in multiples of five. But even where, as in the report of the 8th region of Italy, he seems to be giving the total number of persons a century old, or more, the statistics still run almost entirely by multiples of five.

More interesting is the study of the ages at death as given in the sepulchral inscriptions of the *Corpus Inscriptionum Latinarum* (cf. the tabulated statement prepared by Professor Harkness, in the *Transactions of the American Philological Association* for 1896, pp. 55 ff.). For each and every part of the Roman empire, and for every age from that of 20, or thereabouts, upward, precisely the same peculiarities of age-groups are seen as in our modern census reports. The only difference is that the exaggerations at and around the five-points are more strikingly marked in the Roman than in the American returns. Each of the volumes of the *Corpus* furnishes enough details to make a conclusion therefrom convincing, though, as might be expected, Vols. VI. and VIII. are richer in material than any of the others. As an example, in Vol. VI. the deaths recorded for the ages of 58 to 62 run in order, 12, 5, 91, 4, 15. The sudden fall immediately before the 60-point, the immense rise at 60, the corresponding drop at 61, and the recovery of the normal level at 62, after the fluctuation, are most striking, and are matched at the other decimal and semi-decimal points. The figures for the same years in Vol. VIII. are, 38, 12, 443, 107, 46. Here again the same phenomena are observed, and even in a more striking degree, with the exception that there is not such a great falling off at the 61-point as in the figures from Vol. VI. On the contrary, the number of deaths at 61 is disproportionately large, instead of small, and this same peculiarity is seen in many other of the multiples of five (plus one) in the returns from Africa. This must be added to the long list of peculiarities of the Province.

Not only is the exaggeration at the five-points observable in the totals, or in the case of those whose age at death is given in years only. It is seen as clearly where the age is specified up to the month or day. For example, these figures in Vol. VI. for the ages of 58 to 62 run, 3, 2, 11, 1, 4; in Vol. VIII. they run 6, 3, 10, 7, 5. There is a precise similarity, point by point, to the total figures for the same ages quoted before. Nor is the agreement strange. The precise birthday might well be remembered by the recurring round of its celebrations at the proper point in the course of seasons and festivals, even though the year was marked by no such unmistakable sign. The number of instances where the age is recorded to the very hour are too few to allow any deduction to be drawn from them.

The note was accompanied and illustrated by a series of charts prepared to show by a simple graphical method the total number of deaths reported at each given age in Vols. II., III., VI., and VIII. of the *Corpus*, and others to show that the same peculiarities are exhibited in the instances where the ages are reported more precisely than to the year alone.

20. The Influence of Homer upon Tennyson, by Professor Wilfred P. Mustard, of Haverford College.

This paper is published in full in the *American Journal of Philology*, XXI. 143-153.

21. Some Affinities in the Maya Language, by Edmund Fritz Schreiner, of Chicago, Ill. (read by title).

The languages here compared are *the Koptic*, or language of the Egyptian people as we find it in manuscripts written between 250 and 450 A.D., and *the Maya*.

The latter is the idiom of about half a million of Indians in Central America. It is spoken in three distinct dialects or sister-languages: the *Maya proper* of Yucatan, the *Quiché* and the *Cakchiquel*, both in Guatemala. The Koptic words in the Comparative Vocabulary of the essay are taken from the *Vocabularium Coptico-latinum*, which was carefully compiled by Dr. Parthey from the larger Koptic Dictionary of Peyron and from Tattam. It is claimed that Dr. Parthey's Vocabulary is thoroughly reliable, showing the phonetic form and the etymon in Latin of every word in each of the three distinct Koptic dialects; viz. the *Sahidic* of Thebes and Upper Egypt, the *Memphitic* of Memphis and Lower Egypt, and the *Bashmuric* of the Delta, the Oasis, and Fayum [*Φαιου*] around Lake Moeris. It was, therefore, possible to compare not only the Koptic in general, but also every Koptic dialect separately as to existing affinities; and it may be stated here that the investigation brought to light a very singular and interesting feature: Whenever words differ in the different Koptic dialects, be it in phonetic form or in signification, the Maya equivalent almost invariably agrees with the *Sahidic* dialect of Upper Egypt.

The Maya words for the schedule were taken from the *Dictionario de la lengua Maya* by Don Pio Perez, in which we find over twenty thousand Maya words with their Spanish etymon. This linguistic treasure has been built up by

a half-savage people out of about eight hundred radical word-stems with the aid of about two scores of affixes. The Maya language proper is *not polysyllabic*, consisting of words of one, two, or three syllables.

Perez worked on his dictionary from 1835 to 1859, compiling his great work partly from the living language of Yucatan and partly from the ancient or antiquated terms found in the manuscripts written by Maya scholars 350 years ago; and the Maya language is so conservative, as Dr. Brinton tells us, that the educated Maya of our days is fully able to comprehend the language of those old manuscripts, perhaps some obsolete terms excepted.

After Perez's untimely death, Dr. Behrendt revised and completed the dictionary, and it was published in Merida, Yucatan, in 1877.

The writer of the present paper has translated Perez's dictionary into English, and, while thus at work, he observed a great number of affinities to the Koptic language; so many, in fact, that far more than one-third of the Maya roots or radical word-stems come under the scope of this affinity.

The space in the PROCEEDINGS allotted to this abstract of the essay does not admit a recital of the equations; to recite few examples would be of little value, because in an investigation of this kind the convincing argument and proof rests in the accumulation of a large number of equations or examples, which are worth more than all speculation; but for those it will be necessary to refer the critical reader to the essay itself, which will probably appear *in extenso* in some European journal and perhaps also in an American periodical in the course of this year.

Suffice it to say that the Comparative Vocabulary brings 334 equations of radical stems, in which a Koptic word is covered by a Maya equivalent analogous in phonetic form and showing affinity in signification.

In gathering those equations, only such examples have been selected in which the phonetic differentiation is insignificantly slight and the affinity is apparent even to the less observant reader; otherwise the number of examples might have been largely increased.

The affinity does not end with the vocabulary. Not much "grammatical" analogy can be expected in two languages, when the branches of a people, who spoke a common original language, were forever separated before grammar, in the stricter sense of the word, was established; again, a large stock of radical terms or so-called roots of foreign origin may be imported into a language, enriching its vocabulary.

These roots, being assimilated, may thrive with a luxuriant growth in the adopting idiom; they will then be treated like the indigene roots according to the native grammar, so that finally they can hardly be recognized as being of foreign origin. Such, I think, was the process with the Koptic words in the Maya language, which doubtless already had its own grammar when the foreign element intruded.

Yet there are some grammatical analogies common to the two compared languages and peculiar to them, as compared with other tongues. We will enumerate a few of those:—

1. The sounds are almost identical in the two languages, and where there is dialectic differentiation, the same is analogous in both; the Koptic *r*, which does not appear in the Maya proper, reappears in the Quichè dialect; so does the Bashmuric substitute an *l* for the Sahidic *r*. Koptic *f* is represented in Maya by

p or *b*; so does the Sahidic and Bashmuric foster those latter sounds for the Memphitic *f*. *d* and *g* are missing in Koptic as in Maya.

2. Both languages love gemmination of the radical vowel, and, what is very characteristic, both use such gemmination or lengthening for the formation of the passive verb. [Compare Schwartz, *Koptic Grammar*, edited by Steinthal.]

3. In the formation of the plural, the Maya suffix *ob*, Quiché *om* or *ob*, corresponds to the Koptic plural suffix *ov*. Both languages know a plural by duplication of the stem.

4. In both languages, the simple stem is generally monosyllabic and tri-literal, sometimes bi-literal. Now, since a tri-literal root is *never primitive*, neither of the two languages can be considered as a primitive language.

5. In both languages the simple verbal stem is also used for a noun; the Maya does this without special prefix, while the Koptic distinguishes the noun by the affixed article; but the old Egyptian had no article, and did as the Maya does.

6. Both languages have the peculiarity of reduplicating the verbal stem; in the Koptic, generally, the full syllable with change in the radical vowel, the Maya retaining the latter in the reduplicated syllable but generally dropping the final consonant. The Maya forms frequentative verbs in this manner, the Koptic does the same, and it forms plurals by duplication. [See Schwartz, *Gram.*, § 91, p. 372.]

7. The Koptic has a real, original indefinite demonstrative *ah* and another *ash*, which are used for forming verbal nouns. [See Schwartz, Steinthal, *Gram.*, pp. 353, 362, 364.] The Maya forms certain "personal" nouns from verbal roots, employing for that purpose the prefix *ah-* for males and *ish-* for females, f.i. *cambal*, to be instructed; *ah-cambal*, a disciple; *ish-cambal*, a female scholar.

8. The Koptic forms whole classes of verbal or abstract nouns by prefixes; the Maya has a very elaborate system of expressing a special manner of action such as: forced, sudden, slow, swift, etc., etc., by a simple prefix to the verbal stem.

9. The Koptic forms ordinal numbers and it counts -times, -turns, -fold, -parts, days of month, hours of day, by special affixes. The Maya works a similar system for all it is worth: -times, -fold, -parts, -days, -tierces, -bundles; -flat or round or long or large things are discerned by special affixes to the numeral.

10. Both languages use *ma*, *m*, *em*, for strong negation, and both form comparative or superlative by particles of comparison only. These examples do not pretend to exhaust the affinities.

Now, since the Koptic is the youngest form of the Egyptian *people's* language, and since the oldest Koptic manuscripts accessible to us date from about 250 A.D. and are written in the Sahidic dialect, and since the Koptic words (found in the Maya language) belong to that dialect, we have a right to the following conclusion as the result of our investigation:—

I. A large number of Egyptian words has been imported into the Maya language; those words were taken from the Egyptian language, as it was spoken by the common people in *Upper Egypt*, about the dawn of the Christian era; viz. in the Sahidic dialect, which at that time *was*, or shortly afterward *became*, the written language [*Schriftsprache*] of Egypt.

Now consider in connection with this the following well-known facts:—

a. The Maya chronicles relate of an immigration of a number of people in

long robes, who, coming from sunrise, landed in Yucatan under a prince Votan, and, ascending the Usumacinta River, founded Na-chan [Palenque], and, taking native wives, naturalized and became the teachers of art and science; and the same chronicles fix the date of these occurrences at about the stated epoch, 250 A.D., according to calculations of P. Perez, Dr. I. Valentine, and others.

b. The peculiar arrangement of the Central American pyramids, similar to the terraced pyramid in Sokara in Upper Egypt; the special features of Maya sculpture reminding us of the Eastern style, although executed in a wild fantastic ornamentation.

c. Certain customs, ceremonies, and notions, such as embalming of the corpses, use of incense for worship, and others common to the people of Egypt and those of Central America, as enumerated *in extenso* in my paper, — then we cannot fail to arrive at the *second* conclusion: —

II. Those Egyptian words were brought to Yucatan by Egyptian (Koptic) emigrants, who formed a colony and communicated to the natives as much civilization as they themselves possessed. And since we are able to trace some of those Egyptian words into the Nahuatl of Mexico, into the Dakota (Sioux) and Algonquin, and again into the Quichna of Peru, our third conclusion will be: —

III. The influence of that immigration spread from the Maya to the wandering American nations; traces of such influence can still be traced. Consequently, the principal North American nations, as well as some of the more civilized South American, especially the Incas of Peru, must have had some connection and intercourse with the Maya nation at some time after the Egyptian immigration had occurred.

As proof is brought of a migration from the eastern to the western continent within well-defined historical times, the gap between the two continents is bridged, not by a fabulous Atlantis, but by the seafaring enterprise, audacity, and restlessness of man, the constant wanderer, carrying with him his virtues and vices, his myths and legends. The veil is lifted from the mysterious existence of Eastern lore on American soil; the wonders disappear before the light of knowledge, and for this we have to thank comparative philology.

22. Studies in Greek Agonistic Inscriptions, by Professor Edward Capps, of the University of Chicago.

This paper is printed in full in the TRANSACTIONS.

23. Etymologies of Some Latin Words of *Will* and *Desire*, by Professor Charles H. Shannon, of the University of Tennessee (read, in the author's absence, by Professor A. G. Laird).

The following etymologies are taken from a yet unpublished study of *Words of Will and Desire in the Indo-European Languages*.

Studeō, 'am zealous, eager.'

Phonetically, a connection of *studeō* with Gr. *σπεύδω*,¹ 'am zealous,' cannot be defended; and its comparison with Gr. *σπεύμαι*,² 'make as if I would,' is at least

¹ Prellwitz, *Etym. Wtbch. d. Griechischen Sprache*, p. 297.

² Persson, *Wurzelerweiterung und Wurzelvariation*, pp. 141, 144.

doubtful. I would suggest a comparison of *studeō* with Lat. *tundō*, 'strike, importune'; Skt. *tuddti*, 'he strikes.' In fact, Alb. *štūh* < **stūd-niō* and Goth. *stautan*, 'strike,' which are recognized¹ as belonging with Lat. *tundō*, Skt. *tuddti*, agree with *studeō* in showing initial *s*. Moreover, N.H.G. *Stoss*, 'blow, impulse,' in addition to the phonetic agreement, shows an approximate correspondence in sense. But, for the meaning, compare especially Eng. *hammer at*, 'labor at assiduously, earnestly.' From N.H.G. *Stoss* and Eng. *hammer at* it can be seen how could have arisen in *studeō* the idea of 'zeal,' which is the prevalent meaning throughout.

Amō, 'love, desire.'

A connection with Lat. *emō*, 'take, buy'; Goth. *niman*, 'take,' is, on the side of phonetics, far from plausible. The difficulty arises from the *a* in *amō* as against the *e* in *emō*; for the proportion *maneō*: μένω, while admitted, is not understood;² and the assumed relation of *amō* to *emō* would not seem to be necessarily parallel, inasmuch as in this case the vowels in question are at the same time initial and before a nasal.

A second etymology proposed for *amō* is that, originating in a nursery word, a *Lallwort*, it is to be connected with Skt. *ambā*,³ 'mother'; but, as regards meaning, there is no satisfactory parallel for the development from such a source of a word of *passionate desire* like *amō*.

I would explain *amō* as follows. In the Indo-European languages words of *desire* frequently develop from words that denote *movement towards*. Compare Lat. *petō*, 'make towards, rush at': 'beg, seek, desire'; Gr. ὀρέω, 'rise and rush forward': 'am eager.' It is, further, perfectly natural that the idea of *movement towards* should show both a friendly and a hostile side; and this is abundantly evident in Latin itself. Compare, again, *petō*, 'rush at, desire': *impetus*, 'attack, ardor'; *petiliō*, 'attack, blow': 'request, beseeching.' Now *amō* may very well represent one side—the friendly side—of such a double development from a word of *movement towards*; and the other side may be found in Skt. *am*, *amīti*, 'he presses on, harms'; *āma-s*, 'onset, impetuosity'; Avest. *am*, 'go.' To this explanation no objection can be made on account of the connection of Gr. θυμνυμι, 'swear,' with *amīti*,⁴ for the ablaut *ā*: *a*, which would have to be assumed in θυμνυμι: Lat. *amō*, must be recognized in other words also. Compare ἄκρος, 'a jagged point,' with Lat. *acus*,⁵ 'needle.'

Latin *amita*, 'aunt,' possibly represents I.-E. **ame-tā*, the fem. of **ame-tōs*, 'beloved,' a verbal adjective from the root of *amō*. For the meaning compare O. Irish *fine*, 'cognatus,' from the root *uen*⁶ seen in Lat. *venus*, 'love,' and Skt. *van*, *vanōti*, 'he loves, desires.'

Gr. ἄμωρον, 'eagerly, insatiably,' for which no acceptable etymology has been offered, I would refer to the same root as *amō*, Skt. *amīti*, Gr. θυμνυμι. For the ablaut of ἄμωρον: θυμνυμι compare ἄκρος, 'at the point,' with ἄκρως;⁷ and for the

¹ Brugmann, *Grundriss*, I², pp. 113, 726.

² Brug. *Grundriss*, I², p. 120 f.; Lindsay, *Latin Language*, pp. 222, 274 f.

³ Uhlenbeck, C. C., *Etym. Wösch. d. altindischen Sprache*, under *ambā*. Zimmermann, KZ. 34, p. 584.

⁴ Brug. *Grundriss*, I², p. 154; Aufrecht, *Rh. M.* 40, p. 160.

⁵ Brug. *Grundriss*, I², p. 486.

⁶ Brug. *Grundriss*, I², p. 326.

⁷ Brug. *Grundriss*, I², p. 486.

recessive accent of *ἀμωρον* compare *ἀμωτος*, 'a gathered crop'; *βλωτος*, 'life,' and the like. The development of meaning would be the same as in *amō*.

The root to which the foregoing words are to be referred probably had the following forms:

ām, Gr. *δμ-νυ-θι*.

āmā, Gr. *δμῶ-της*,¹ *ἔμω-σα*.

āmā or *amā*, Skt. *amiti*, *amīti*.²

amā, Gr. *ἀμω-ρον*; compare *ἀπο-τρον*.¹

am% or *ām%*, Skt. *dma-s*, *dma-ti*.

ame, Lat. *ami-ta* < **ame-lā*.

With these last thematic forms, especially Skt. *dma-s*, may be compared Lat. *amāre*, which implies directly an *ā*-stem, **amā*, and indirectly an *o*-stem, **amo-s* (cf. Skt. *dma-s*). It is commonly the *o*-stem which stands in Latin beside the denominative verb in *-āre*. Compare *regnu-m* : *regnāre*; *dominu-s* : *domināri*. The root meaning, as above suggested, seems to have been *movement towards*, *impulsion*.³

ōrō, 'beg, beseech.'

As rhotacism does not take place in Oscan, the common view regards it as necessary either to separate *ōrō* from *ōs*, *ōris*, 'mouth,' and compare it with Osc. *urust*, 'oraverit,' or to separate it from *urust* and compare it with *ōs*, *ōris*. A third possibility has been suggested,⁴ namely, that Osc. *urust* may have been borrowed from the Lat. *ōrō*, in which case, of course, it would be possible to look upon *ōs*, *ōris*, as the original of both. But there seems to be no sufficient reason to assume a borrowing on the part of Oscan.

I would follow those who see in *urust* the weakest form of the root *uer*,⁵ comparing Gr. *εἰρω*, 'say, speak, tell,' and the *dh*-extension of the same root in Lat. *verbum* and Goth. *vaúrd*, 'word.' In this root the idea of 'speaking,' seen in Lat. *verbum* and Goth. *vaúrd*, is in all probability more nearly original than that of 'asking.' The assumption, moreover, that Osc. *urust* contains the weakest form of the root *uer* does not necessitate the separation of *urust* from *ōrō*; for the relation of these two words can be simply and naturally explained by seeing *ur*, the weakest form of *uer* in both. The phonetic Latin **urō*, by a folk etymology, under the influence of an inevitable association with *ōris* and other cases of *ōs*, could readily have become *ōrō*.

24. The Formation of Substantives from Latin Geographical Adjectives by Ellipsis, by Professor John C. Rolfe, of the University of Michigan (read in abstract, in the author's absence, by Professor W. K. Clement).

This paper appears in full in the TRANSACTIONS.

¹ Bartholomae, *BB.* 17, p. 111 f.

² Brug. *Grundriss*, II¹, p. 947.

³ This would account for the meaning of *δμνυμι*: cf. Eng. *urge*, 'drive on, press upon; as-severate': so in 'He *urged* that this was true.' There seems to me to be less evidence that the root of *δμνυμι*, Skt. *amīti*, meant 'be hard, make hard,' as Aufrecht, *Rh. M.* 40, p. 160, takes it, comparing also *ώμός*.

⁴ V. Planta, I, p. 520.

⁵ V. Planta, I, p. 520; Kluge, *Etym. Wtbch.* under *Wort*.

25. The βασιλικὸς λόγος, by Theodore C. Burgess, of the Bradley Polytechnic Institute.

The βασιλικὸς λόγος is one of the oldest, most distinctive, and persistent types of epideictic speech. Its prominence is inferred from its theme, from the conspicuous place and great fulness of detail given to it in the rhetorical treatise by Menander, from the very large number of extant or reported examples, and the fact that its τόποι are prominent in so many other forms of epideictic oratory. In many of these other types the distinctive title represents only a trifling part, and after a few sentences the speech becomes a pure βασιλικὸς λόγος. It also enters largely into various speeches in praise of cities, and forms the basis of all eulogistic biography. This fact, well recognized by the ancients, has recently been given prominence by Gudeman's noteworthy demonstration in the case of Tacitus's *Agricola*.

Menander defines the βασιλικὸς λόγος as an ἐγκώμιον βασιλέως. It thus stands naturally at the head of the vast body of encomiastic speech, and if choice were to be made, far more justly than any other, it might be termed the representative theme of epideictic literature. Rhetorical treatment is found in Menander. Dionys. of Hal. practically includes it, as he does several other types, in his rules for the Panegyric. The βασιλικὸς λόγος flourishes most naturally among a subject people. Many speeches of this character are connected with Philip and Alexander and the Macedonian supremacy. It has a poetic antecedent in praises of Ζεὺς βασιλεὺς and other gods in the poets. The very composition of a Pindaric ode, as well as its purpose, involves some of its most essential features, e.g. the 2d Pythian. Many might be analyzed to show the τόποι of the βασιλικὸς λόγος. It has, like so many other epideictic types, a well-defined model in Plato. The speech of Agathon in the *Symposium* (194 E-198) is of this character.

Space does not admit of giving a list of βασιλικοὶ λόγοι, extending, as it does, from Isocrates and Plato on through the Christian Fathers. Among the most notable extant speeches are those by Aristides (or. 9) and Julian (or. 1), and these may be taken as models. [These were then analyzed and compared with the regulations of Menander's treatise. Julian's *Praise of Eusebia* was also shown to conform to the same type.]

In Themistius and Libanius we find a different type of βασιλικὸς λόγος. They are less of the copy-book style. Menander's general outline is there, but great freedom is taken in the order, prominence, or omission of topics.

Parts of the orations of Themistius and Libanius are so general and impersonal and essay-like in character that they approach the form of a theoretical treatise on the duties and responsibilities of a king. A large class of orations under the title περὶ βασιλείας has, as an avowed purpose, to picture the ideal prince, to lay down the principles upon which he must base his rule, to present a code of morals, and offer precepts appropriate for his guidance under any circumstances likely to arise under his administration of the sovereignty. This, like the προ-τρπητικός, is a union of the parenetic and epideictic elements, and with it forms the oldest example of a combination of rhetoric and popular philosophy. In many cases the prince to whom the περὶ βασιλείας is addressed is named in the title; in others it may be learned from internal or external evidence. Nearly all were connected with some individual, and so furnished a temptation to epideictic

display similar to that offered by the βασιλικὸς λόγος itself. The *Ad Nicoclem* of Isocrates is an excellent example of a *περὶ βασιλείας*. Cf. also *Ad Demon.* and *Nicocles*. He has also a βασιλικὸς λόγος in outline in *Phil.* 109 sqq. and another in *Ep.* 9, 1-7. Four orations under the title *περὶ βασιλείας* are found in the list of Antisthenes' writings, and from this time on no single theme in moralizing rhetorical philosophy is more popular. Here too a list might be given.

The *προσφωνητικὸς λόγος* is a mere variant of the βασιλικός. It is defined as a kindly address to a ruler. Orations by Aristides, Libanius, Dion Chrysostomus, or Himerius might be analyzed to show this. The same might be done with several other types of epideictic speech.

The paper also referred at some length to the reproduction of the βασιλικὸς λόγος in Italy and England. Cf. Symonds' *Italian Renaissance*, Burckhardt's *Renaissance in Italy*, Nickol's *Progress and Public Processions of Queen Elizabeth*, Spenser Society Publications, Arber's *English Garner*, Blakey's *History of Political Literature*, and the like.

The paper also presented an outline of a larger paper, of which this was a condensation of a single chapter. This larger paper follows the progress of the word *ἐπιδείκνυμι* and its derivatives from ordinary to technical use; gives a sketch of epideictic literature in general, and with detail in the case of the βασιλικός, the *προσφωνητικός*, the *γενεθλιακός*, *παράδοξα ἐγκώμια*, the epithalamium, prose hymns and other more poetic forms. Separate chapters are also given to the special relations of epideictic oratory and (1) poetry, (2) history, (3), philosophy.

Adjourned at 4.55 P.M.

MORNING SESSION.

MADISON, July 5, 1900.

The Association convened at 9.40. During the previous hour the members had enjoyed a ride in the electric cars by invitation of the street railroad company.

The Committee to audit the Acting Treasurer's accounts reported, through Professor Brown, that it had examined the accounts of the Acting Treasurer, compared them with the vouchers, and found them correct.

The Committee on Officers for 1900-1901 reported, through Professor Tarbell, the following recommendations:—

President, Samuel Ball Platner, Western Reserve University.

Vice-Presidents, Andrew F. West, Princeton University.

Charles Forster Smith, University of Wisconsin.

Secretary and Treasurer, Herbert Weir Smyth, Bryn Mawr College.

Executive Committee, The above-named officers, and

Harold North Fowler, Western Reserve University.

George Hempl, University of Michigan.

Francis A. March, Lafayette College.

Elmer Truesdell Merrill, Wesleyan University.

William A. Merrill, University of California.

On motion of Professor Hale, it was voted that the Acting Secretary be instructed to cast the ballot of the Association for the persons named in the recommendation, which being done, they were declared duly elected.

The Committee on Time and Place of Meeting in 1901 reported, through Professor Fowler, in favor of holding the next annual meeting at Harvard University, Cambridge, Mass., beginning on Tuesday, July 9, 1901. Adopted.

The Executive Committee reported, through the Acting Secretary, that the Philological Association of the Pacific Coast had applied for affiliation with the American Philological Association. The Executive Committee made the following recommendation : —

That the members of the Philological Association of the Pacific Coast be enrolled as members of the American Philological Association; that all dues by such members be paid directly to the American Philological Association; that the local expenses of the Philological Association of the Pacific Coast be paid by the American Philological Association; that the Proceedings of the Philological Association of the Pacific Coast be printed as an appendix, not to exceed twenty-five pages, to the PROCEEDINGS of the American Philological Association; that the Executive Committee of the Philological Association of the Pacific Coast shall, if possible, approve and send to the Executive Committee of the American Philological Association five of the papers read at the annual meeting of the Philological Association of the Pacific Coast, and that from these five papers at least two papers or twenty pages, and more if feasible, shall, if approved by the Executive Committee of the American Philological Association, be printed in the TRANSACTIONS.

On motion of Professor Gudeman, seconded by Professor Hale, it was voted to accept the report of the Executive Committee.

It was moved by Professor Gudeman that the Constitution be amended to provide for a class of Foreign Honorary Members of the Association. Professor Gudeman read a tentative list of names of eligible persons.

Moved by Professor Hale and seconded by Professor Slaughter that the matter be referred to the Executive Committee with instructions to report, if possible, at the meeting to be held at Philadelphia in December, in order that the matter may be further discussed before final action at the next annual meeting. Remarks were made by Professors Capps, Merrill, Hale, and Fowler. The motion was carried.

The following resolution was offered by Professor Merrill, seconded by Professor Tarbell, and adopted by a rising vote : —

Resolved, That the American Philological Association, in bringing its thirty-second annual session to a close, desires to express its cordial thanks to the authorities of the University of Wisconsin for the privilege of meeting in their buildings, to Mr. B. J. Stevens and the citizens of Madison for their gracious hospitality, particularly at the Lakeside Cottage and on the Lake last evening, to Major Oakley, for the pleasant trip this morning in the electric car, and to Professor Smith and his colleagues on the Local Committee for the thoughtful provision which has been made for the comfort and pleasure of the members of the Association at this meeting.

Professor Hempl moved that a committee be appointed to report at the Philological Congress at Philadelphia, whether it is advisable and feasible for the various societies there represented to undertake the preparation of a Philological Index to the literature of the last twenty-five years of this century, or of a longer period; and that the secretary of each society be requested to appoint one member to represent his society on the committee.

Professor Hempl was appointed to represent the Association.

26. The Origin of Latin *-issimus*, by Professor George Hempl, of the University of Michigan.

The usual Latin superlative ending *-issimus* is simply a *t*-extension of *-(t)semo-*, cf. *-temo-* / *-emo-*, *-tero-* / *-ero-*.

<i>celer</i>	<i>celerior</i>	<i>*celersimus</i> > <i>celerrimus</i> ,
	<i>celeriter</i>	<i>*celeritsimus</i> > <i>celerissimus</i> .

The paper will appear in the *Classical Review*.

Remarks were made on this paper by Professor Buck, and in reply by Professor Hempl.

27. The Psychological Basis of Word Order, by Professor Hempl.

The writer showed that the basis of word order, like that of sentence stress, lies not in the grammatical categories, but in the psychological, though the order thus produced later becomes, to a large extent, associated with the grammatical categories with which the psychological categories most frequently coincide. All treatment of the subject must be based on a study of the relations of the psychological categories.

28. Was Attis at Rome under the Republic? by Dr. Grant Showerman, of the University of Wisconsin.

This paper appears in full in the *TRANSACTIONS*.

29. The Genitive and Ablative of Description,¹ by Professor William Gardner Hale, of the University of Chicago.

In Nos. XI, 2, and XI, 4, of the *Archiv*, Wölfflin has presented the results of an investigation of the origin and uses of the Genitive and Ablative of Description, made by Mr. George Edwards in candidacy for the degree of Doctor of Philosophy (June, 1899) of the Johns Hopkins University. Dr. Edwards's dissertation has since been published (1900). There are some small differences between the two presentations, which cannot be dealt with in this brief article.

The underlying theory is the old one, that the Genitive, as the case of Possession, expresses permanent qualities, while the Ablative, as the case of Accompaniment, expresses passing and changing qualities.² These proper distinctions, however, it is said, are more or less traversed by several other considerations, (1)³ partly historical, (2) partly of form, (3) partly of sound, (4) partly of metre, (5) partly of word-meaning, and (6) partly of the "subjective" view of the writer. These considerations may be briefly illustrated as follows:

(1) The Ablative construction is the older. Hence the Genitive construction comes in slowly, even where it would be more suitable than the Ablative. — (2) The word *vis* is not employed in the Genitive construction before the third century, since no Genitive form was in use. The Genitives of the fifth declension were avoided because of their ambiguity; though *spei* does come in with Caesar, to express the idea of "promise," as distinct from that of "hope." For the same reason the Genitive of *par* was avoided, and the Genitive of Adjectives in *-is*. — (3) Combinations like *multarum causarum* were avoided, on account of the rhyme. — (4) *Corpore* fits into the fifth foot of the hexameter, and, through its considerable use in this construction in Lucretius and Virgil, and imitation in poets of the Silver Age, remained commoner than *corporis*. — (5) In Plautus, *animus* expresses the changing mental attitude, in Cicero an abiding mental character. Hence the Genitive is the proper case for Cicero; though he does employ the Ablative in a number of places where the Genitive would have fitted better. — (6) Lucretius and Virgil conceived weight as a temporary quality, and therefore use the Ablative of *pondus*. Caesar, and, after him, Livy, rightly conceived that weight was not an accident of matter, and said *magni ponderis*, etc.

My criticism of the above would be briefly as follows:

1. The Genitive does not express the thing possessed (e.g. a quality), but that which possesses. The common conception, which for this construction has dominated the Grammars (and still dominates these two expositions), is thus founded upon a complete confusion of thought. Further, there is nothing in the case that gives it the power of expressing *lasting* possession.

2. Not merely temporary physical attributes, but permanent as well, may be expressed by the Ablative; e.g. "with a sickly body" (perhaps a temporary condi-

¹ The paper will be published in the *Am. Journ. Phil.*

² Thus, Middendorf-Grüter, *Lat. Schulgr.* § 200; Menge (in substance), *Lat. Gramm.* § 145; Rawlins and Inge, *Eton Lat. Gramm.*; Harkness, § 473; Gildersleeve, *Gramm.*, "Principal Rules," 82; Bennett, Appendix, § 322. Lattmann, Lane, and several others, on the other hand, recognizing that the facts do not tally with these statements, say that to a certain extent the two constructions are interchangeable. Krüger's modified doctrine that the Genitive expresses a thing as it is, the Ablative as it appears, also has defenders; e.g. Golling, *Gymn.* VI, 1 and 2.

³ The order here chosen is my own.

tion) "with a Roman nose" (permanent). Nor, as regards mental attributes, can Caesar, *B.G.* 1, 47, 4, *summa virtute adolescentem*, have meant that the young man had merely screwed up his courage for the moment.

3. The Genitive was at hand in Plautus's time as well as the Ablative. If in their very nature the Genitive case was fitted to express that which was permanent, and the Ablative that which was transitory, then the Romans would not have begun by putting permanent, as well as transitory, attributes into the Ablative.

Before I pass to my own views, another somewhat prevalent theory of the Genitive deserves a moment's attention; namely, that it originally indicated the possession of some person by a quality. It does not seem to me probable that such an example as *magnae virtutis homo* meant originally, as Bennett, in the Appendix to his *Latin Grammar*, § 322, translates it, "virtue's man." With such an origin, there would be no need of the regularly accompanying modifier. But a more seriously unattractive side of the derivation is that it posits too vague a conception at the outset. Roman thought was much less abstract than this. A concrete starting-point is necessary for any satisfactory solution.

The theory which I have to propose is as follows:

1. The Genitive construction is due to the fusion, more or less complete, of two constructions, the Genitive of Possession, as in such common Roman phrases as "men of the senatorial order," "men of the Greek race," and the explanatory Genitive, as in "a fleet of a hundred ships," "an interval of five days." With the shift of the meaning of *genus* from "stock" or "kin" to "kind," there would grow up a feeling that the case *described*, and it would then be used with words with which, in the beginning, it could not have been used. Similarly one would not stop with such a phrase as "an interval of five days," but would, by a very natural association, go on to say "a delay of five days," etc., etc. But by this time the effect of the case, on this side also, would clearly be to describe. The range of the construction as a whole would now cover nouns of abstract or general meaning, like *class*, *kind*, *virtue*, and nouns of measure, like *mile*, *foot*, *year*.¹

2. The Ablative construction is likewise the result of a more or less complete fusion of three constructions: namely, the Ablative of Accompaniment, illustrated by the use of a Preposition in Lael. Schol. Bob.: *is cum illo animo atque ingenio*; Liv. 32, 9, 3: *agnum cum duobus capitibus natum*, etc.; the Locative Ablative of Situation or Mental Condition, illustrated by the use of a Preposition in Cic. *Sest.* 50, 106: *in eo statu est*; Hor. *Ep.* 2, 2, 12: *meo sum pauper in aere*; Cic. *Att.* 6, 2, 6: *magna in spe sum*; etc.; and (for the rare *eo genere*) the Separative Ablative, illustrated by the use of a Preposition in Cic. *Font.* 19, 42: *ex eo genere homines*. Cf. Cic. *Har. Resp.* 28, 61: *ut meliore simus statu*; Cat. 2, 2, 4: *reliquit quos homines, quanto aere alieno*; Fam. 12, 28, 3: *sum spe bona*.

The theory now stated accounts for the facts of the actual uses of the constructions, and the limitations upon each, as follows:

The oldest expression of a mental trait was through the idea of Accompaniment, as in *magna virtute*. The Possessive idea, as such, was impossible. A man does not "belong to" a trait. When, however, through the influence of phrases originally Possessive, like *eius generis*, the Genitive had developed a descriptive

¹ Greek has both these constructions of the Genitive, but the free development on the Possessive side was arrested.

power, it was then possible to say *magnae virtutis homo*, and the two constructions were now, for this class of ideas, interchangeable. Even *genus* itself came to be used, though very rarely, in the Ablative. On the other hand, the phrases *eius modi*, etc., always maintained themselves unbroken, partly because their extreme commonness naturally gave them permanency, and partly also, doubtless, because phrases like *eo modo* were already appropriated for an *adverbial* force.

With numerals, the Genitive, originally one of explanation or More Exact Definition, always remained the only possible case. Such a conception as, *e.g.*, "a ditch *with* three feet," was impossible.

Words denoting parts of the body could originally, of course, be used only in the construction of Accompaniment. We may think of a man as "with a Roman nose"; but never of a man as "belonging to a Roman nose." *Facies* and *species* naturally followed the same construction (cf. "*qua faciest?*" "*Macilento ore, naso acuto*," etc., Plaut. *Capt.* 646). These words always suggested, *in summary*, physical details for which the construction would have to be in the Ablative. This, and not the fact that they are of the Fifth Declension, is the reason why *facies* and *species* are not used in the Genitive construction until very late. On the other hand, words like *statura*, *forma*, *figura*, tend in a larger degree to suggest the idea of *kind* (as in *homines tantulae staturae*, "men of such slight stature," = "such puny men") and accordingly came to be used occasionally in the Genitive, though the Ablative always remained the commoner construction in classical usage.

The origins assigned above also account for the necessary presence of a modifier in either construction. A phrase like "a man belonging to a class" would mean nothing. One would at once ask, "belonging to *what* class?" Similarly, one would not say, "a man with a nose." All men normally are equipped with noses, and what one wishes in a given case to learn is with *what kind* of a nose this particular man is equipped. Similarly, one would have no occasion to say "a ditch of feet," but would often wish to say "of such or such a number of feet."

The practical results may be summed up in two statements of usage for Classical Prose Latin, and two Notes.

1. Kind and Measure may be expressed by the Genitive.

2. Kind and External Appearance may be expressed by the Ablative; also, in a few phrases, Situation and Mental Condition.

a. *Genus* is rarely used in the Ablative construction, and *modus* never.

b. A few words of External Appearance of a *general* kind (*statura*, *forma*, *figura*) are occasionally used in the Genitive construction.

30. The Technique of Literary Characterization in Dionysius of Halicarnassus, by Professor George L. Hendrickson, of the University of Chicago (read in the absence of the author by Professor Capps).

The purpose of the paper was to show that Dionysius (or predecessors) had reduced to rule the points of view from which any given literary personality was to be judged. Several methods of characterization were distinguished and illustrated, and their component elements analyzed and discussed. The relation of

the technique of criticism in Dionysius to the other ancient criticism — Cicero, Quintilian, pseudo-Longinus, and Hermogenes — was touched on briefly.

This paper is to be published in the *University of Chicago Studies*. Remarks were made on the paper by Professor Gudeman.

31. Some Uses of the Prepositions in Horace,¹ by Professor John C. Rolfe, of the University of Michigan (read in abstract, in the author's absence, by Professor Tarbell).

The discussion of the form of the preposition in Horace was preceded by a general survey of the use of the forms *a*, *ab*, and *abs*, from the earliest to the latest times. It was pointed out that the treatment in our grammars and hand-books is unsatisfactory, in that the differences to be observed in the inscriptions as compared with the literature, and in the various periods, styles, and writers, were not sufficiently regarded. It was shown that the use of *ab* before consonants was especially persistent in certain stereotyped formulas, such as *ab Jove*, *ab dis*, *ab re*, and with personal and geographical names. The rule of using *ab* only before vowels and *h* was a gradual development, perfected first in poetry, and appearing in prose first in the writings of Seneca the Rhetorician. Horace belongs in the same class with Virgil and Lucretius in this respect, in contrast to Catullus, Tibullus, Propertius, and Ovid. He has twenty cases of *a* before consonants, and six of *ab*, most of the latter being of a formulaic character. The word order of the poets differs essentially from that of the prose writers; Horace offers no special peculiarities. As regards the syntax, Horace has little or nothing that is irregular or peculiar. The readings *ab labore* in *Epod.* 17, 24; *ab avaritia* in *Serm.* 1, 4, 26; *at ipsis saturnaliis* in *Serm.* 2, 3, 4, were argued for against Keller and Holder. The various syntactical uses of *ab* with the ablative were discussed in some detail, and illustrated as far as possible by citations from Horace.

32. Tibullus as a Poet of Nature, by Professor Karl P. Harrington, of the University of Maine (read by title).

The Roman poets as a class were not nature poets in any proper sense of the term. This fact seems to me the more remarkable when we consider the natural charm of Italian scenery. While of the elegiac poets as a class something more in this line might have been expected, because they were rather introspective, and the poets of their own moods and tenses, none among these poets seems on *a priori* grounds so likely to exhibit a considerable amount of nature painting as the gentle-spirited, war-hating, leisure-loving Tibullus, who was always happiest on his country estate, with his sheep and oxen, the quiet hills and plains, and the starry heavens, all about him.

A search to discover what Tibullus saw, what he loved to see, and what it meant to him, is, however, somewhat disappointing. Although a few passages appear to betray some love of nature's beauty for its own sake, even these are rather monotonous and empty of real feeling; e.g. 1, 1, 27; 1, 1, 48; 1, 2, 71; 2, 1, 37.

¹ This paper will be published in full in vol. xii of the *Harv. Studies in Class. Phil.*

There is an even larger preponderance than might have been expected of passages referring to the vegetable and animal life of his own farm; and comparatively little to indicate that he had ever travelled extensively, or that foreign scenery had made any impression upon his mind and his imagination. With the phenomena of the outside world, and often even with those of his own home life, his acquaintance is voiced in the merely conventional phrases of the poets: 'soft garlands,' 'yellow grain,' 'snow-white sheep,' 'cruel wild beasts,' 'caerulean waves,' and 'the unstable sea.' Summer is largely dependent on the 'Dog-Star'; in the sky Jove's thunderbolts, Aurora's car, and Lucifer's star figure prominently; the 'hard' iron and flint and the gems of Ind have their place; streams are 'rapid' robbers; the winds are 'pitiless'; Olympus and Taurus are the types of mountains, though Tibullus never saw either; valleys are either 'deep' or 'shady'; Night 'yokes her steeds'; and fire is Vulcan's 'ravishing' messenger.

The complete list of references may be arranged as follows:—

VEGETABLE LIFE.

- I, 1, 7: *teneras maturo tempore vites.*
- I, 1, 8: *grandia poma.*
- I, 1, 9: *frugum acervos.*
- I, 1, 15: *flava Ceres . . . corona spicea.*
- I, 1, 27: *sub umbra arboris.*
- I, 3, 45: *mella dabant quercus.*
- I, 3, 61: *fert casiam . . . benigna rosis.*
- I, 3, 66: *myrtea sertā coma.*
- I, 4, 1: *umbrosa tibi contingant tecta.*
- I, 4, 29: *quam cito purpureos . . . colores . . . alba comas.*
- I, 4, 65: *robora tellus . . . vehet.*
- I, 5, 27: *illa deo sciet . . . uvam . . . spicas.*
- I, 5, 31: *dulcia poma . . . arboribus.*
- I, 7, 31: *inexpertae commisit semina terrae . . . arboribus.*
- I, 7, 33: *teneram . . . vitem . . . viridem dura . . . comam.*
- I, 7, 35: *matura uva.*
- I, 10, 27: *myrtoque canistra . . . caput.*
- I, 10, 35: *non seges . . . culla.*
- I, 10, 47: *Pax aluit vites et sucos condidit uvae.*
- I, 10, 67: *spicamque tenelo . . . et pomis . . . ante sinus.*
- 2, 1, 3: *dulcisque tuis e cornibus uva pendeat . . . Ceres.*
- 2, 1, 19: *neu seges eludat messem fallacibus herbis.*
- 2, 1, 38: *querna pellere glande famem.*
- 2, 1, 40: *exiguam viridi fronde operire domum.*
- 2, 1, 43: *tum consita pomus, tum bibit inriguas fertilis hortus aquas.*
- 2, 1, 45: *aurea . . . pressos . . . dedit uva liquores.*
- 2, 1, 48: *flavas . . . comas.*
- 2, 1, 59: *rure puer verno . . . de flore coronam.*
- 2, 2, 6: *molliā sertā.*
- 2, 3, 13: *salubribus herbis.*
- 2, 3, 15: *vimine iunci.*

- 2, 3, 61: *dura seges . . . persolvat nulla semina certa fide.*
 2, 3, 63: *iucundae . . . uvae.*
 2, 3, 68: *glans alat.*
 2, 4, 56: *quidquid et herbarum Thessala terra gerit.*
 2, 5, 25: *herbosa Palatia.*
 2, 5, 27: *Illicis umbrae.*
 2, 5, 37: *fecundi . . . munera ruris.*
 2, 5, 84: *spicis horrea plena.*
 2, 6, 21: *Spes sulcis credit aratis semina, etc.*
 4, 2, 17: *metit quidquid bene olentibus arvis . . . Arabs segetis.*

ANIMAL LIFE.

- 1, 1, 18: *terreat . . . aves.*
 1, 1, 30: *tardos boves.*
 1, 1, 31: *agnamve . . . fetumve capellae desertum oblita matre.*
 1, 1, 33: *pecori . . . lupi . . . parcite.*
 1, 3, 45: *ferebant obvia securis ubera lactis oves.*
 1, 3, 59: *passimque vagantes dulce sonant tenui gutture carmen aves.*
 1, 4, 17: *docuit parere leones.*
 1, 4, 31: *quam iacet . . . missus equus!*
 1, 4, 35: *serpens novus exuit annos.*
 1, 5, 52: *e tectis strix violenta canat.*
 1, 5, 54: *a saevis ossa relictis lupis.*
 1, 5, 56: *aspera turba canum.*
 1, 7, 8: *niveis . . . equis.*
 1, 7, 17: *volitet . . . alba . . . columba.*
 1, 10, 10: *securus varias dux gregis inter oves.*
 1, 10, 26: *e plena.rustica porcus hara.*
 1, 10, 41: *ipse sectatur oves, at filius agnos.*
 1, 10, 46: *araturos . . . boves.*
 2, 1, 20: *neu timeat celeres tardior agna lupos.*
 2, 1, 50: *conpleat ut dulci sedula melle favos.*
 2, 1, 58: *dux pecoris . . . hircus.*
 2, 1, 62: *lucida . . . ovis [a rare epithet].*
 2, 1, 67: *inter agros interque armenta Cupido natus . . . equas.*
 2, 2, 14: *arat vulido rusticus arva bove.*
 2, 3, 8: *steriles . . . boves.*
 2, 3, 20: *rumpere mugitu boves!*
 2, 3, 42: *nulla innumera iugera pascat ove.*
 2, 4, 28: *niveam . . . ovem.*
 2, 4, 57: *indomitis gregibus . . . adflat amores, hippomanes . . . equae.*
 2, 5, 14: *lubrica exta.*
 2, 5, 25: *tum pascebant herbosa Palatia vaccae.*
 2, 5, 38: *niveae candidus agnus ovis.*
 2, 5, 55: *carpitem . . . tauri, de septem montibus herbas.*
 4, 3, 9: *latebras ferarum.*
 4, 3, 13: *velocis . . . vestigia cervi.*
 4, 3, 22: *saevas . . . feras.*

THE SEASONS.

- I, 1, 27: *sed canis aestivos ortus vitare.*
 I, 1, 47: *gelidas hibernus aquas cum fuderit Auster.*
 I, 2, 29: *non pigra nocent hibernae frigora noctis.*
 I, 4, 2: *ne capiti soles, ne noceantque nives.*
 I, 4, 5: *hibernae producis frigora brumae, . . . canis.*
 I, 4, 19: *annus in apricis maturat collibus uvas.*
 I, 4, 42: *canis arenti torreat arva siti.*
 I, 7, 21: *arentes cum findit Sirius agros.*
 2, 1, 47: *terunt messes, calidi cum sideris aestu deponit flavas . . . comas.*
 2, 1, 49: *levis verno flores apis ingerit alveo.*
 2, 1, 59: *puer verno . . . de flore coronam fecit.*
 2, 6, 22: *semina, quae magno fenore reddat ager.*
 4, 2, 13: *talis . . . felix Vertumnus . . . mille habet ornatus.*

THE SKY.

- I, 2, 8: *Iovis . . . fulmina petant.*
 I, 2, 49: *tristi depellit nubila caelo.*
 I, 3, 93: *Aurora nitentem Luciferum roseis candida portet aquis.*
 I, 4, 20: *annus agit certa lucida signa vice.*
 I, 4, 43: *praetexens picea ferrugine caelum.*
 I, 4, 66: *dum caelum stellas.*
 I, 9, 10: *ducunt instabiles sidera certa rates.*
 I, 9, 35: *sidera caeli lucere . . . vias.*
 I, 9, 62: *dum rota Luciferi provocet orta diem.*
 2, 1, 88: *lascivo sidera fulva choro.*
 2, 3, 56: *Solis et admotis inficit ignis equis.*
 2, 4, 17: *solisque vias, . . . ubi orbem complevit, versis Luna . . . equis.*
 2, 5, 71: *mala signa cometen . . . deplueretque lapis.*
 2, 5, 75: *Solem defectum lumine . . . pallentes . . . equos.*

WINDS.

- I, 1, 45: *inmites ventos.*
 I, 1, 47: *Auster.*
 I, 4, 21: *perituria venti . . . per terras et freta . . . ferunt.*
 I, 4, 44: *nimbifer Eurus.*
 I, 5, 35: *Eurusque Notusque iactat, etc.*
 I, 6, 54: *hic ventis diripiturque cinis.*
 I, 9, 14: *ventis horrida facta coma.*
 2, 4, 9: *insanis cautes obnoxia ventis.*
 2, 4, 40: *eripiant . . . ventus et ignis opes.*

RAIN.

- I, 1, 50: *tristes pluvias.*
 I, 2, 7: *te verberet imber.*
 I, 2, 30: *multa decidit imber aqua.*
 I, 4, 44: *venturam . . . aquam.*
 I, 7, 25: *nullos tellus tua postulat imbres, arida nec pluvio . . . Iovi.*

DAY.

1, 4, 28: *quam cito non segnis stat remeatque dies !*

1, 5, 22: *sole calente.*

NIGHT.

1, 2, 24: *obscura surgere nocte.*

1, 2, 61: *nocte serena.*

1, 3, 67: *in nocte profunda abdita.*

1, 5, 16: *nocte silente.*

2, 1, 76: *tenebris . . . venit et pedibus praetemptat . . . caecas . . . vias.*

2, 1, 87: *iam Nox iungit equos, . . . Somnia nigra pede.*

2, 4, 11: *noctis . . . umbra.*

THE SEA.

1, 1, 49: *furorem maris.*

1, 2, 40: *rapido . . . mari.*

1, 3, 37: *caeruleas . . . undas.*

1, 3, 50: *nunc mare.*

1, 4, 45: *caeruleas . . . undas.*

1, 5, 46: *vecta . . . caerula . . . Thetis.*

1, 5, 76: *in liquida nat tibi Æther aqua.*

1, 7, 19: *maris vastum . . . aequor.*

1, 9, 9: *freta . . . parentia ventis.*

2, 2, 16: *eo qua maris unda rubet.*

2, 3, 39: *vago . . . geminare pericula ponto.*

2, 3, 45: *indomitum . . . mare . . . hibernas piscis . . . minas.*

2, 4, 10: *naufraga . . . vasti tunderet unda maris.*

2, 5, 59: *stuitantibus undis Solis . . . abluit amnis equos.*

2, 5, 80: *indomitis merge sub aequoribus.*

2, 6, 3: *vaga ducent aequora.*

STREAMS.

1, 1, 28: *ad rivos praetereuntis aquae.*

1, 2, 44: *fluminis . . . rapidi.*

1, 2, 77: *soporem nec sonitus placidae ducere posset aquae.*

1, 3, 68: *quam circum flumina nigra sonant.*

1, 4, 66: *dum vehet amnis aquas.*

1, 7, 11: *Rhodanusque celer . . . lympa Liger . . . serpis aquis.*

1, 7, 22: *fertilis . . . Nilus . . . herba Iovi.*

1, 9, 50: *liquida deleat amnis aqua.*

4, 4, 8: *in pelagus rapidis evehat amnis aquis.*

MOUNTAINS.

1, 6, 83: *ex alto . . . Olympo.*

1, 7, 15: *quantus et aetherio . . . frigidus . . . Taurus.*

2, 4, 8: *in gelidis montibus . . . lapis.*

VALLEYS.

1, 4, 49: *altas si claudere valles.*

2, 3, 19: *caneret dum valle sub alta.*

- 2, 3, 72: *umbrosa valle.*
4, 3, 2: *colis umbrosi devia montis.*

PLAINS.

- 2, 3, 41: *cupit inmensos . . . campos . . . multa iugera.*
2, 5, 33: *Velabri regio patet, . . . per vada linter, etc.*
4, 3, 1: *bona pascua campi.*

SUBSTANCES OF THE EARTH.

- 1, 1, 63: *duro ferro.*
1, 1, 64: *neque in tenero stat tibi corde silex.*
1, 4, 18: *longa dies molli saxa peredit aqua.*
1, 7, 30: *teneram ferro . . . humum.*
1, 7, 59: *glarea dura . . . silex.*
2, 2, 15: *gemmarum quidquid felicibus Indis nascitur.*
2, 3, 6: *pingue . . . solum.*
2, 4, 8: *lapis, vel . . . cautes.*
2, 4, 27: *viridesque smaragdos.*
2, 4, 30: *lucida concha.*
4, 2, 19: *niger rubro de litore gemmas . . . Indus aquis.*

FIRE.

- 1, 9, 49: *rapida Vulcanis . . . flamma torreat.*
2, 4, 40: *eripiant . . . ventus et ignes opes.*
2, 4, 42: *nec quisquam flammae sedulus addat aquam.*
2, 5, 81: *sacris crepitet bene laurea flammis.*
4, 6, 17: *celeris urunt altaria flammae.*

The foregoing references are taken from only those parts of the Tibullus collection which are generally agreed to be the composition of Tibullus himself. A much smaller proportion of references to any and all sorts of natural phenomena occurs in the Lygdamus part of the collection, another striking confirmation of the difference in authorship.

Tibullus was a student rather of human nature and character than of the phenomena of the world about him. His interests were largely concentrated in his Delia, his Nemesis, and his boy love Marathus. Thus the blush of the cheek, the fire of the eye, the graceful curve of the arm and the shoulder, were to his enthralled heart-vision no less real, and far more dear, than the beauties of the earth and the sky.

33. Interpretation of Catullus viii., by Professor W. A. Heidel, of Iowa College (read by title).

This poem presents a peculiar problem to the student. One should expect to find it easy of interpretation, being so brief; but a glance at the commentaries will convince one that there is hardly a beginning of agreement among scholars.

Doering thinks that in this poem Catullus "*repente fit philosophus*"; Riese concludes that the poet has lost confidence in the displeasure he has vowed, and "*in Ton und Haltung unsicher uebertreibt.*" Similar disagreement appears when one examines the opinions of Ellis, Ribbeck, Haupt, Baehrens, Schwabe, and others.

Editors seem to approach the poem by preference by way of the words "*truces iambos*" in c. xxxvi. 5, which are almost invariably applied to c. viii. In regard to this point we may note three considerations: (1) there is no need of insisting on an iambic poem, supposing even that our *liber Catulli* contains the verses in question, for c. xl. 2 and c. liv. 6 sufficiently prove that hendecasyllables may be denoted as '*iambi*'; (2) if we grant that c. viii. was meant to be characterized in '*truces iambi*,' we should remember that the poem in question was such only *ex sententia Lesbiae*, who, in her petulancy at being bidden begone, might very well employ stronger terms than the case warranted; (3) the tone of c. xxxvi. is so unmistakably sportive that we cannot fairly infer from it that the verses referred to were seriously intended. Yet Baehrens calls c. viii. "*iambi trucissimi*."

We may, therefore, first essay an interpretation of the poem taken by itself, with a view to find its meaning and the spirit in which it was written.

*Miser Catulle, desinas ineptire,
Et quod uides perisse perditum ducas.*

Our poet thus confesses his unhappiness and exhorts himself to eschew folly. We need not now determine the precise degree of unhappiness which Catullus feels, but we may note that it is practically identified with the folly which consists in clinging in fancy and affection to what his judgment has pronounced quite lost. There is a suggestion of obstinacy in the willed renunciation; but there is no settled state of feeling. It is rather a complex mood characterized by a rout of eddying emotions. Scarcely has he admonished himself to cease from folly, when we discern the need of this conscious effort. Involuntarily he lapses into a pensive revery in which he reverts regretfully to the past,—

Fulsere quondam candidi tibi soles,—

a past the thought of which enchants him by contrast with the darkened present. And all the happiness of those fair days was associated with the person of his now unconsenting lady-love,

Cum uentitabas quo puella ducebat.

That dear name '*puella*' is the open sesame to unlock the flood-gates of his heart's affections, and, quite forgetting his courted obstinacy, he utters what is at once a confession and a vow,

Amata nobis quantum amabitur nulla.

Then the enthusiasm of his mood, at first subdued, grows by degrees as he dwells in fancy on each sweet detail of their once happy intercourse,

*Ibi illa multa tum iocosa fiebant,
Quae tu uolebas nec puella nolebat.*

Surely "T had been pity To sunder hearts so equally consented," and as he comes to feel it fully, the flood of bliss that springs from other days finds renewed expression in the emphatic asseveration,

Fulsere uere candidi tibi soles.

But the poet awakens from his dreams to a realization that the promise of the past has been broken to his hopes. She who once was fain has grown reluctant; and the thought of her refusal brings him round to the starting-point, an exhortation addressed to himself to meet coldness with coldness,

Nunc iam illa non uolt: tu quoque, impotens, noli.

However he may admonish himself, he is still *impotens*, "peu maître de lui-même," as Benoist and Rostand well put it. All the impulses that decline to own the supremacy of reason are in open revolt.

But pain, aside from its other blessed ministries, tends insensibly and often illogically to foster hope; and so we find, in his next utterance, the poet's heart divided against itself,

*Nec quae fugit sectare, nec miser uiue,
Sed obstinata mente perfer, obdura.*

Here amid the loud protestations of fixed determination there is the still, small voice of a new-born hope. We detect it in the words "*nec quae fugit sectare*," a manifest reminiscence of Sappho, fr. 1,

*καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
αἱ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει,
αἱ δὲ μὴ φίλει, ταχέως φιλήσει
κῶνκ ἐθέλοισα.*

It is this new thought that reduces to harmony the impulses warring in the poet's heart: he will meet disdain with disdain, assured that, dealing as he is with a woman, his artifice will produce the desired result. For he had the assurance of Terence (*Eunuch*. 811. foll.) "*Iam haec tibi aderit supplicans | Ultro. — Credin? — Immo certe: noui ingenium mulierum: | Nolunt ubi uelis, ubi nolis cupiunt ultro*," which was quite closely followed by Ford in *The Broken Heart*, I. ii. So with an ill-concealed grimace of affected resolution he bids her farewell,

Vale, puella! Iam Catullus obdurat.

The addition of the tender '*puella*,' in which he has just acknowledged the charm of auld lang syne, shows that the formal and curt '*uale*' is not to be taken too seriously; and it requires no superior acumen to detect a note of affectation in '*iam*.' But, as if to reassure his anxious heart that his experiment will not fail, he recurs to his text and murmurs a word from Sappho,

Nec te requiret nec rogabit inuitam (οὐκ ἐθέλοισα).

Glad as Catullus is to avail himself of the prescription of the tenth muse, he will make assurance doubly sure. He himself has just experienced the power of the spell exercised over the lover's heart by the thoughts of a happy past. He there-

fore sets about picturing to the imagination of the reluctant Lesbia the unlovely life she has henceforth to lead, and, by way of effective contrast, recites each precious detail of their wanton dallies in the happy days of old. He resumes, then, in a tone of tenderest commiseration,

*At tu dolebis, cum rogaberis nulla.
Scelestæ, uae te! quæ tibi manet uita!
Quis nunc te adibit? cui uideberis bella?
Quem nunc amabis? cuius esse diceris?
Quem basiabis? cui labella mordebis?*

It seems strange that anybody should have thought for an instant that '*scelestæ, uae te!*' expressed anger instead of pity. Baehrens' note should have settled that point, it seems. So also '*quæ tibi manet uita*' represents Lesbia's life as even now sad and desolate, just as Catullus has repeatedly confessed himself to be '*miser*,' and thus adds a further incentive to immediate reconciliation.

Our poet has now employed every resource at his command. He can now do nothing but recur to the promise of Sappho and rest his heart upon it; for, as Horace also has said, "*iam te sequetur*," if you will but bide your time. And so, at last, he exhorts himself to meet disdain with disdain,

At tu, Catulle, destinatus obdura.

No opposition could be more complete than that between the foregoing interpretation and that which Baehrens proposed. He considered it as an exceedingly irate invective addressed by Catullus on his return to Rome from Verona to Clodia after hearing of the suspicion she had incurred of poisoning her husband. I need not pause here to refute his views in detail. If the foregoing interpretation is sound, they fall to the ground. All depends upon the apprehension of what I regard as the key to the whole, the words "*nec quæ fugit sectare*" (v. 10). Baehrens there refers to Theocritus xi. 75 and Callimachus ep. xxxii. 5. A glance at these passages in their context will show that they afford no parallel whatever. There is no suggestion of giving up what is lost in order to enjoy what is at hand. It is, therefore, a gratuitous insult to Catullus as well as to Lesbia to quote these passages and Horace, *Sat.* I. ii. 105 foll. Theocritus vi. 17, although not quite parallel, is more nearly so; better still is Horace, *C.* II. v. 13, '*iam te sequetur*.'

To understand Catullus c. viii. one ought perhaps to consider also c. lxxvi., as even a casual reading of these poems, one after the other, will suffice to convince one that there exists between them more than a chance relation. On closer study, however, the contrast between them in tone and spirit becomes very striking. It is well known that Macaulay somehow associated the two poems in his mind; and one may readily conceive of the latter moving him to tears, though they seem rather ill-bestowed when shed over c. viii. It would seem that when Catullus came to bid a last farewell to Clodia in cc. xi. and lxxvi. he recurred in thought to the earlier poem written when he did desire that she requite his love, before he learned to loathe the very passion he had formerly cherished.

Catullus' c. viii. receives further illustration from several other poems to which we may now briefly refer. First, we are reminded of Horace *C.* III. xxvi., where the poet proclaims his intention of renouncing the warfare of love and dedicating his arms to Venus; in the end, however, it appears that his votive offering has

been made only to induce the goddess to give the disdainful Chloe one touch with her uplifted lash. Of Horace *C. III. ix.* Porphyrio says: "*Hac ꝑ δῆ ἁλτῆρσι vicibus respondentem sibi Lydiam amicam facit. Agit autem cum ea de instauratione gratiae.*" Here both lovers play consciously at the game of feigned disdain, and therefore each understands the other the more readily. In English we have Carew's famous *Disdain Returned*, which in tone is closely akin to the first example from Horace, although it is far less refined. In striking contrast to this is the beautiful sonnet by Michael Drayton, entitled *Love's Farewell*, and beginning,

"Since there's no hope, come let us kiss and part."

The touches are delicate and the tone is refined. The sonnet also bears a more intimate relation to Catullus *c. viii.* than to any other poem here cited unless it be Horace *C. III. ix.*

One need not seek to disguise the fact that Catullus, as became the ardent nature of the man, felt more keenly than Horace "the pains of despised love," in order to show that there exists between these various lyrics more than a chance resemblance. They are one and all art lyrics, although in Catullus art is more perfectly fused with life. Fortunately we need not choose, as if that choice alone remained, between regarding *c. viii.* as an artistic bit of *vers de société*, like Horace *C. III. ix.*, and as an angry lampoon addressed to a woman who has been discovered to be a Lucrezia Borgia. In common with *c. iii.*, it possesses the exquisite charm resulting from the delicate transition from emotion to emotion without destroying the moving equilibrium of the unitary mood.

In closing, I may say that there is no need to wonder at the familiarity of Catullus with Sappho which is presumed in the foregoing interpretation. If evidence were desired it could be found in *cc. xi., li., lxi., lxii.*, etc. But we know that Valerius Cato busied himself with the literary interpretation of Sappho, and all of his associates were doubtless well acquainted with her poems.

34. Repetition in Shakspeare, by Professor J. E. Harry, of the University of Cincinnati (read in abstract, in the absence of the author, by Professor Hubbard).

"Shakspeare never repeats" is a common saying, but like many common sayings, is untrue. Boyet says "*veni, vidi, vici . . . videlicet*, he came, saw, and overcame"; Rosalind speaks of "Caesar's thrasonical brag of 'I came, saw, and overcame'"; the Queen in *Cymbeline* declares that: "a kind of conquest Caesar made here, but made not here his brag of 'came,' and 'saw,' and 'overcame'"; and Falstaff boasts that he may justly say "with the hook-nosed fellow of Rome, I came, saw, and overcame."

The poet does not often literally plagiarize himself, but the same ideas (frequently in phraseology which betray their origin) recur so many times in both the plays and the poems that the revelation is almost startling to one who has been accustomed to regard repetition as a fault (if fault it be) from which the world's greatest dramatist is singularly free.

Reunions and reconciliations occur in nearly all of Shakspeare's romances. The recovery of lost children is not an infrequent incident. Mistakes of identity, disguises, and bewilderments recur often in the earlier comedies, certain tricks and

frauds in the later. A play within a play is found several times. The second scene of the first act of the *Merchant of Venice* is almost identical with a scene in *Two Gentlemen of Verona* (I. 2). Mariana, in some respects, is like Helena; Oberon and Puck have their counterparts in Prospero and Ariel. Queen Mab's doings are not so very different from those of Puck. The Welsh parson recalls Holofernes; Sir Hugh reminds us of Fluellen; and the vision seen by Queen Katharine calls up King Richard's dream on Bosworth Field. Pyramus and Thisbe appear in more than one play; Troilus and Cressida are mentioned in two, and are the chief characters in another; Lucrece is referred to not unfrequently in the plays, and is the subject of a long poem. The mountainous retreat in *Cymbeline* has some resemblances to the Forest of Arden (in spite of the differences). Marina and her mother have many experiences in common with Perdita and Hermione.

Shakspeare gives us no typical mother. Characters of the faithful wife, of the dutiful daughter, are well drawn, but the mother, the *real* mother, whose character, as *mother*, might insensibly and irresistibly attract us, like Desdemona, or Imogen, or Marina, are wanting. Volumnia does not count, although she is spoken of as "the most noble mother of the world"; nor can Constance deserve to be called an ideal mother—she is not a *real*, but a *royal* mother.

References to his own life are to be found in three of Shakspeare's plays. Evidence from his poems shows that he studied birds and flowers, knew much about horses and dogs, was familiar with hawking and hunting. The poet frequently ridicules the craze of foreign travel. The prose epistle which serves as a preface to the *Rape of Lucrece* is turned into poetry in three of the sonnets. Repetitions in the latter are numerous. The ideas of decay, Time with his scythe, birth, death, resemblance of progeny to parent, sleep (alone and in comparison with death) appear very frequently.

Rosalind discourses to Orlando on the heart-wholeness of him that "will break an hour's promise in love," and Eglamour declares that "lovers break not hours, | Unless it be to come before their time, | So much they spur their expedition." One cannot read those noble lines in *Measure for Measure* ending with "Become them with one half so good a grace as mercy does," without thinking of the celebrated words of Portia: "The quality of mercy is not strain'd . . . it becometh the throned monarch better than his crown."

Examples of repetition of thought might be multiplied. The same may be said of phrases and conceits: "Beguiled | With outward honesty, but yet defiled with inward vice," "Whose inward ill no outward harm express'd." Compare *Romeo and Juliet*, I. 3, and Sonnet XVI. Cheeks as red as roses is a thought that constantly recurs. Expressions like "worms and tombs" are abundant. "Thorns and roses" is another frequent combination. Graves and ghosts, naturally, are spoken of in many dramas: "The grave stood tenantless and the sheeted dead | Did squeak and gibber in the Roman streets"; "Now it is the time of night that the graves, all gaping wide, | Every one lets forth his sprite, | In the church-way paths to glide"; "Graves at my command | Have waked their sleepers, oped and let 'em forth"; "The sepulchre | Hath oped his ponderous and marble jaws"; "And graves have yawn'd and yielded up their dead"; "And ghosts did shriek and squeal about the streets"; "And spirits walk, and ghosts break ope their graves." References to disorder among the planets are especially frequent.

But in the whole visible world nothing seems to have won the admiration of Shakspeare so much as the glorious orb of day. The sun to him was the very type of majesty. It is mentioned 242 times in his dramas, and 46 times in his poems, the moon and stars only about half as often.

But even "the glorious planet Sol in noble eminence enthroned" does not interest Shakspeare so much as one of the planets—"this huge stage" which "presenteth nought but shows | Whereon the stars in secret influence comment." How much he drew from the stage for metaphor and illustration can be seen even in a casual perusal of *Lear*, *2 Henry IV*, *As You Like It*, *Merchant of Venice*, *Macbeth*, *Henry V*, *Troilus and Cressida*, and Sonnet XXIII. Allusions to the power of "sweet music" are almost as abundant. Not infrequent are the references to the singing of birds: "Hark! Hark! the lark at heaven's gate sings"; "Like the lark at break of day arising | From sullen earth, sings hymns at heaven's gate."

Verses almost identical—that is, containing the same thought couched in almost the same language—may be cited by the hundreds. To take the first that comes to hand: "Deeper than e'er plummet sounded"; "Deeper than did ever plummet sound"; "Or dive into the bottom of the deep | Where fathom line could never touch the ground."

The President then declared the session adjourned.

The thirty-third annual session will be held at Harvard University, Cambridge, Massachusetts, beginning Tuesday, July 9, 1901.

PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST.

SAN FRANCISCO, December 30, 1899.

For years the question of the organization of a Philological Association on the Pacific Coast had been discussed among the members of the language departments of the University of California and the Leland Stanford Jr. University. In December, 1898, at an informal dinner of the University of California Greek Club, a committee was appointed, consisting of Professors E. B. Clapp, University of California, E. M. Pease, Stanford University, and E. F. Burrill, Oakland High School, to consider the question of calling a meeting for the organization of such an association. The arrival of Professor B. I. Wheeler as President of the University of California added additional impetus to the plan, and a call was issued by the committee for a meeting to be held in the Mark Hopkins Institute of Art in San Francisco, to which all persons interested in the organization of a Philological Association of the Pacific Coast were invited. A programme of papers to be read accompanied the call, to which the following persons responded : —

Mr. W. H. Alexander, University of California, Berkeley, Cal.
Mr. J. T. Allen, University of California, Berkeley, Cal.
Mr. W. F. Belfrage, Visalia, Cal.
Mr. G. Berg, Marysville, Cal.
Prof. C. B. Bradley, University of California, Berkeley, Cal.
Rev. W. A. Brewer, San Mateo, Cal.
Miss H. S. Brewer, Redlands, Cal.
Miss Josephine Bristol, High School, Redwood City, Cal.
Mr. Valentin Buehner, High School, San Jose, Cal.
Mr. E. F. Burrill, High School, Oakland, Cal.
Mr. Martin Centner, University of California, Berkeley, Cal.
Mr. Samuel Chambers, University of California, Berkeley, Cal.
Prof. E. B. Clapp, University of California, Berkeley, Cal.
Mr. James G. Coffin, Stanford University, Cal.
Mrs. Emily Cressey, Modesto, Cal.
Mr. J. A. De Cou, Red Bluff, Cal.
Prof. Frederik S. Dunn, University of Oregon, Eugene, Ore.
Mr. Jefferson Elmore, Stanford University, Cal.
Prof. H. R. Fairclough, Stanford University, Cal.
Mr. G. E. Fauchaux, University of California, Berkeley, Cal.
Prof. P. J. Frein, Stanford University, Cal.

Prof. John Fryer, University of California, Berkeley, Cal.
Dr. John Gamble, High School, Haywards, Cal.
Prof. C. M. Gayley, University of California, Berkeley, Cal.
Mr. Charles B. Gleason, High School, San Jose, Cal.
Prof. Julius Goebel, Stanford University, Cal.
Mr. Walter H. Graves, High School, Oakland, Cal.
Miss Rebecca T. Green, High School, Salinas, Cal.
Miss Grace L. Hanley, High School, Red Bluff, Cal.
Rev. Henry H. Haynes, San Mateo, Cal.
Mr. Edward Hohfeld, High School, Visalia, Cal.
Mr. Wesley Hohfeld, University of California, Berkeley, Cal.
Miss Rose Hohfeld, Stanford University, Cal.
Miss Lily Hohfeld, Stanford University, Cal.
Dr. H. M. Hopkins, University of California, Berkeley, Cal.
Mr. C. S. Howard, University of California, Berkeley, Cal.
Mr. R. W. Husband, Stanford University, Cal.
Mr. M. C. James, High School, Berkeley, Cal.
Prof. O. M. Johnston, Stanford University, Cal.
Prof. A. F. Lange, University of California, Berkeley, Cal.
Rev. James O. Lincoln, San Mateo, Cal.
Miss Alice Marchebout, Girls' High School, San Francisco, Cal.
Prof. Max L. Margolis, University of California, Berkeley, Cal.
Mr. H. S. Martin, Marysville, Cal.
Prof. John E. Matzke, Stanford University, Cal.
Miss G. E. McVenn, High School, Redwood City, Cal.
Prof. Walter Miller, Stanford University, Cal.
Prof. W. A. Merrill, University of California, Berkeley, Cal.
Mr. F. O. Mower, High School, Napa, Cal.
Dr. George F. G. Morgan, San Francisco, Cal.
Mr. Harold Muckleston, Stanford University, Cal.
Mr. Edward J. Murphy, San Mateo, Cal.
Prof. A. T. Murray, Stanford University, Cal.
Mr. H. C. Nutting, University of California, Berkeley, Cal.
Mr. Andrew Oliver, San Mateo, Cal.
Prof. F. V. Paget, University of California, Berkeley, Cal.
Prof. Ernest M. Pease, Stanford University, Cal.
Mr. E. Pitcher, High School, Alameda, Cal.
Mr. Clifton Price, University of California, Berkeley, Cal.
Prof. Samuel B. Randall, California College, Oakland, Cal.
Miss Cecilia Raymond, Dixon, Cal.
Prof. Leon J. Richardson, University of California, Berkeley, Cal.
Mr. J. J. Schmit, Lowell High School, San Francisco, Cal.
Prof. Henry Senger, University of California, Berkeley, Cal.
Mr. L. R. Smith, High School, Santa Clara, Cal.
Mr. G. H. Stokes, Marysville, Cal.
Mr. C. M. Walker, Lowell High School, San Francisco, Cal.
Pres. B. I. Wheeler, University of California, Berkeley, Cal.
Rev. M. D. Wilson, San Mateo, Cal.

Miss C. E. Wilson, Girls' High School, San Francisco, Cal.

Mr. P. S. Woolsey, High School, Vizalia, Cal.

The meeting was called to order at 2.45 P.M. by Professor Clapp, who explained the considerations that had led to the call of the meeting, and stated that nominations for temporary officers were in order. Upon the motion of Mr. Price, Professor Clapp was elected Temporary Chairman.

On the motion of Professor Merrill it was then

Voted, That the committee which had called the meeting be authorized to conduct the business of the session, that Professor Miller act as Temporary Secretary, and that a Committee of five be appointed by the Chair to draw up plans for a permanent organization.

The meeting then proceeded to the reading of papers. With the consent of the members the Chair stated that papers would be strictly limited to twenty minutes, and that owing to the length of the programme no discussion would be possible.

1. Logical Thought Power of Greek as shown in its Hypothetical Expression, by Professor Louis F. Anderson, of Whitman College, Walla Walla, Wash. In the absence of the author, the paper was read by Mr. E. F. Burrill, of the Oakland High School.

No abstract of this paper is available.

2. The Pronominal Group of Words, by Professor C. B. Bradley, of the University of California.

The confusion and uncertainty attending the treatment of this group of words, even in our best grammars, call loudly for a new study of the whole field, and especially for a determination of the precise nature of the *differentia* which should cause them to be set off from other words. This difference cannot be that which sets off one part of speech from another, since words of unmistakably pronominal quality are found in nearly every part of speech. The paper suggests that their distinctive quality is found in the peculiar nature of their symbolism, which inverts the ordinary relation of denotation and connotation in words. For, while in ordinary words denotation is the more important element, and is fairly constant, — connotation being the variable, determined by accidents of suggestion and context, — in pronominal words connotation is the essential and constant element, while denotation is variable and determined by the context. The difference is akin to that between the arithmetic and the algebraic symbols of quantity, or that between a bank-note and a check signed in blank.

The paper proceeds next to a tentative classification of all distinctly pronominal words in English under four great types of their peculiar symbolism: viz. I. DETERMINATES, whose connotation is fully determined by the speaker — with a sub-group of *Emphatic Determinates*. II. INDETERMINATES, whose connota-

tion is more or less indifferent to the speaker, and so is left to the hearer — with a sub-group of *Emphatic Indeterminates*. III. INTERROGATIVES, and IV. RELATIVES. Under each head the classification proceeds, first, upon the basis of grammatical function; *i.e.* according to the part of speech represented; and, second, according to the varieties of specific connotation involved. The first and second groups are found to be surprisingly rich on both these lines, and show a wider departure from the traditional grouping than do the third and the fourth.

3. Philology of the Chinese Language, by Professor John Fryer, of the University of California.

The paper has been published in the *California University Chronicle*, III. pp. 1-12.

4. Juvenal as a Humorist, by Professor F. S. Dunn, of the University of Oregon.

The theme of this paper was a protest against the usually conceded estimate of Juvenal as nothing else but a grim satirist, exemplified by such expressions as "Not a ray of sunshine illumines his pages, not a trace of humor relieves the oppressive gloom."¹ It is unjust and an exaggeration to regard Juvenal as always and continually a Jeremiah.

Many lines are relieved of their sting by an accompanying humorous gesture or posture. If many or even all of the satires were written for declamation, there would be still greater freedom and more likelihood for humorous views of subjects. The body of the paper was taken up with citations from Juvenal's own lines, in which humor was predominant, *e.g.* the *sportula* scene, in which the impostor with an empty *lectica* claims an extra dole.

The Third Satire was especially quoted as alone sufficient to refute the usual verdict against Juvenal. While being in some respects one of the bitterest of the sixteen, it is yet the most humorous of all. The constant references to the annoyances of city life are among the most amusing passages in all literature. The whole Satire may be taken as a laughable tirade on the part of Umbricius, — Juvenal listening with sometimes a smile, oftener with bursts of unrestrained merriment, which arouse all the more exaggerated burlesque in Umbricius, the fun becoming the more poignant the farther he proceeds, until he brings it all to an inimitable climax in the scene of the drunken bully.

5. The Connection between Music and Poetry in Greek Literature, by Professor H. Rushton Fairclough, of the Leland Stanford Jr. University.

Music was considered an indispensable accompaniment of Greek poetry from the earliest times. The epic poet was literally a singer, and all our evidence goes to prove that Homeric poetry was intended to be actually sung. Elegiac verse, too, was sung to the music of the flute, and in Plato's time children were taught

¹ From Gudeman's *Latin Literature of the Empire* — Poetry — Introduction to extracts from Juvenal.

to sing Solon's poems. Even iambic poetry was originally sung (*μελωδηθῆναι*). It was in this sphere, however, that music and poetry were first divorced, for Archilochus allowed his verses to be partly sung and partly recited, and also introduced the custom of playing instrumental interludes, without singing.

The innovations attributed to Archilochus practically coincide in time with the great advance made in the musical art by Terpander. Archilochus and Terpander are the founders of the more musical and elaborate form of lyric, known as melic. Music, being more characteristic of melic poetry, came to be regarded as an essential feature of this species, but unessential to other forms. The simplicity of the earlier music stood out in marked contrast with the complex and elaborate art of later days, and when the creative period of Greek poetry had passed away, and Homer and his successors were studied for the substance of their work, rather than for their art, then it was natural to regard music as a mere accident in epic, elegiac, and iambic verse, while it was treated as an essential in those forms, in which the elaborate rhythms were inexplicable apart from music. So (*e.g.*) Plutarch (*De Mus.*, ch. 12): *τὴν γὰρ ὀλιγοχορδίαν καὶ τὴν ἀπλότητα καὶ σεμνότητα τῆς Μουσικῆς παντελῶς ἀρχαίαν εἶναι συμβέβηκεν.*

This paper is shortly to be published elsewhere in full.

6. Goethe's Homunculus, by Professor Julius Goebel, of the Leland Stanford Jr. University.

This paper has been published in the *Goethe Jahrbuch*, XXI. p. 208 ff.

7. Notes by an Amateur on Reading Plautus and Terence, by Mr. C. W. Goodchild, of San Luis Obispo, California. In the absence of the author the paper was read by Professor W. A. Merrill, of the University of California.

No abstract of this paper is available.

8. Dramatic Satura in Relation to Book Satura and the Fabula Togata, by Dr. H. M. Hopkins, of the University of California.

The paper defended the traditional view that Book Satura was derived from a rude dramatic prototype such as Livy describes in vii. 2.

The argument was based upon a study of the Fabula Togata and of Book Satura. The following dramatic elements were found:

(1) *Dramatic Personifications*; *e.g.* Mors and Vita in Ennius (Quint. ix. 2. 36), Veritas in Varro (Buech. frag. 141), Avaritia and Luxuria in Persius, 5, 132-153.

(2) *Clownish Gibes*; *e.g.* Lucil. (Baehrens 83), Horace, *Sat.* 5, 51-69, and *Sat.* 7.

(3) *Dramatic Scenes*; *e.g.* the recalcitrant lover in Hor. *Sat.* 2, 3, 259-271, and Persius, 5, 161-174. Cf. Ter. *Eun.* The collapse of the débauché, Pers. 3, 100-103, for which cf. Mansfield in "A Parisian Romance."

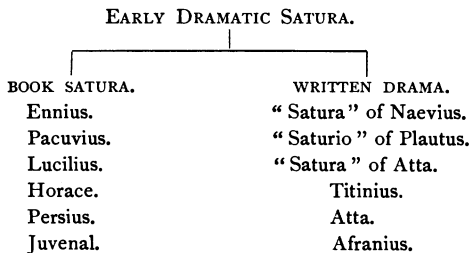
(4) *Dramatic Catch-words*, as *nempe*, Hor. *Sat.* 1. x. 1, Pers. 3. 1.

(5) *The Phrase "verba togae"* (Pers. 5. 14), pointing to a connection between the Book *Satura* and the *Fabula Togata*.

(6) An early play of Plautus called "*Saturio*" (Gell. 3, 3 *ad fin.*), the play of Atta called "*Satura*," and the "*Satura*" or "*Ludus*" of Naevius (Cic. *Cat. Mai.* vi. *ad fin.*), seem to show that an effort was made to put the rude dramatic *satura* on the stage as *Fabula Togata*.

(7) The so-called Prologue to the *Satires* of Persius is a dramatic tradition.

The genealogy of the old *Satura* might be expressed as follows:



The Chair then announced the following committee to draw up plans of organization: Professors Merrill, Matzke, Murray, Bradley, and Rev. Mr. Lincoln.

Adjourned at 6 P.M.

SECOND SESSION.

The second session was called to order at 8.15 P.M. by the Chair.

President Wheeler, of the University of California, addressed the Association on the subject of "*The Place of Philology.*"

9. *The Place of Philology*, by President Benj. Ide Wheeler, of the University of California.

In the steady development and differentiation of the intellectual activities, especially during the century just closing, the peculiar discipline in whose name we are here to-day assembled has finally taken a shape and assumed an individuality which assert for it a place and area of its own, and establish some tentative boundary lines between it and its nearest neighbors—philosophy and history. The process of differentiation has been attended by one of selective coöperation, and auxiliaries like archaeology and scientific linguistics have tended to seek their place under the hegemony of philology.

The guiding power in these reciprocal processes of differentiation and of selective coöperation has not been derived exclusively or even principally from a theoretical determination of the proper scope and purpose of the related disciplines. The various definitions of philology which have had vogue, and particularly that of Boeckh, may have served some purpose in giving here and there direction to effort and determining division of tasks, but of vastly greater weight have been

the facts, the actual facts composed of what has actually engaged the interest of individual philologists and of philologists as a class, under the necessities of their teaching and through the bent of their minds as conditioned by the materials and methods of their study. A scholar's interests will in the long run conform to his studies, and his studies are prone to take the direction of what he teaches in the schools and of what he was taught in the schools. . . .

It has occurred to me that instead of attempting to locate philology on the barren ocean by aid of the stars we might traverse the land and find men at their work, so that we might perchance be able to report, not so much where philology ought to be and what it ought to do, as where philology is and what it is doing. . . .

If we turn now to examine the work which is actually engaging the attention of scholars whose training and whose activity are called philological, we shall find a large proportion of that work applied in teaching the elements of foreign literary tongues or in studying with a view to giving these elements a clear and appreciable isolation. The mechanism commonly employed for teaching a language consists of the artificial classifications of descriptive grammar. . . .

In continuing our examination of the work which occupies philologists, we should find a considerable body, particularly in this country, and perhaps more among Latinists than among the representatives of any other branch, devoted to the investigation of the higher problems of syntax. The impulse to this form of work has arisen less from the desire to penetrate into the thought expressed by the language than from the desire to formulate into quotable types the usage of a language whose thought has been already keenly and sympathetically felt. The task is to identify the prevailing types of word-combination existing in the organization of the sentence. When the work extends to the observation of these types as they extend or decline, and to the determination of which is older, which younger, and possibly to investigation of the causes of extension or decline, it is called historical syntax. Comparative syntax is its occasional auxiliary. These prevailing types which it is the object of syntax to determine cannot, however, be held to represent types or moulds of folk-psychology, as it was once the dream of Lazarus and Steinthal to demonstrate, except so far as such psychology was itself the product of the language and the peculiar combinations in its mechanism. The best which syntax, therefore, can hope to attain is the identification of certain general ruts or grooves which the combinations tended to follow, but with the certain limitation that like forms of words of different meaning are not committed to like grooves. The effort expended in this identification tends to induce a careful observation and fine discrimination, and leads toward the determination and summarizing of those conventional types of word-combination, which, however they may have been created, condition, restrain, and mould the popular thought. Therein lies the advantage of syntax as a discipline on the one hand, as a science on the other. If conducted, however, on the assumption, implied or expressed, that logical principles accessible through metaphysical reasoning are involved in the formation of the types, nothing but mischief can be wrought for teacher, text, and taught.

The study of historical grammar in the form of comparative morphology and phonology has yielded tribute on the one hand to the general science of language, on the other to philology. As tributary to philology it serves the purpose of showing how the outward form of language is historically conditioned. By

distinguishing the old from the new and establishing a chronology of form-development, it furnishes syntax with its only sure foundations, and provides one of the only two possible bases for a real classification of language-phenomena. The other possible basis is not that of descriptive grammar, which is utterly artificial, and neither scientific nor popular, but is that of the folk-consciousness, of the language as it rests untouched by reflection in the mind of the folk. Classification upon this latter basis, all-important as I believe it will yet prove to be, has not yet been attempted, owing to lack of competent observation of the facts. Psychology is still too young. . . .

Historical grammar as dealing both with the moulds of form and with the combination-types of syntax will prove to be inseparable from philology, and indispensable to a philological equipment. It is particularly essential that the teachers of the elements of language should be thoroughly trained both in the principles governing the life and growth of language in general, and in the history of the language they teach in particular. It is essential in order that the artificial classifications which for pedagogical purposes they are compelled to employ may never assume the position of real things, either with teacher or learner; that is to say, it is peculiarly essential *for the very reason* that historical grammar and the so-called comparative philology *cannot* be taught to beginners. The arbitrary introduction of tidbits of historical grammar and of syntactical lore into an exercise of interpretation, when they do not directly serve the purposes of interpretation, is simply grotesque pedantry. The exaggerated attention paid to syntax at present in American classrooms of Greek and Latin constitutes the severest menace to the usefulness and therefore to the continuance of classical study which now exists.

The seminaries and to an undue extent also the lecture-rooms of Germany are at present dominated by the exercise in textual criticism which constitutes as much of a menace there as syntax does here. Both are, however, a menace only in their disproportion. Both are the handmaidens of hermeneutics. Both give skill and certainty of grasp in interpretation. Conscientious interpretation will insist first of all upon knowing what is written. Among the divergent traditions of the text, it will seek for some reasonable ground of choice. The *διόρθωσις* (*recensio*) will precede every attempt at independent interpretation. As sympathy with a text and its author's thought advance, the temptation to occasional exercise of the divinatoric criticism will arise. Such criticism indeed, though the chances are always heavily against its success, has its place as part and parcel of the *interpretatio*, but is never an end to itself. The practice of seminaries in framing conjectures has undoubtedly served much purpose in sharpening wits and enforcing reflection, but it has also served to encumber would-be scholarship with vast accumulations of hopeless lumber. An exercise begun with the purpose of aiding interpretation has to a considerable extent become an end to itself and led philology out upon the arid and trackless deserts of pedantry.

In the exercise of the various tasks to which we have thus far alluded it may be questioned whether philology has not turned its look too far away from what we ordinarily understand by literary study. Philology concerns itself primarily with literary documents. Its professed traditional aim is the interpretation of literary documents, or of a life betrayed most fully in such monuments. If it fails of reaching this goal, it will be held to have failed entirely, — at least in the court of

common judgment. If it spends all its time and all its strength in sharpening and whetting its tools for that which is to be its ultimate work, it will be looked upon as either a visionary or a deceiver, a fool or a fraud.

Literary study may be either the study of a fine art whose material is language, — in which case it is a branch of aesthetics, — or it may be a study of the ideas and forms of thought involved, in which case it can hardly escape becoming a branch of history through its dependence upon historical modes for an understanding of these forms. The almost complete differentiation of historical studies from philological, which the present century seems to have brought about, has, as a matter of fact, robbed philology of its historical power. The training and tastes of the men who have actually represented the philological activities have not led them into sympathy with the historical point of view. They have left this under the division of labor too exclusively to the professional historians. Here we have, then, an unmistakable and most emphatic illustration of the view that the scope of philology is determined not by theoretical definitions so much as by the actual tastes and occupation of the men actually engaged in its pursuit.

The philologist, in his painful concentration upon the details of fragments, and his absorption in the task of restoring a condition which belongs to a single time and status, has undoubtedly lost something of that power of perspective which a consideration of the historical meaning in reference to conditions related by succession in time is alone able to impart. While, therefore, it is evident that he cannot afford to yield entirely the historical point of view, it must, however, be remembered that he is primarily concerned with restoring a condition which exists in a single plane rather than in establishing a line of descent. The historian will utilize his results. From the philologist the historian will learn atmosphere. From the historian the philologist will learn perspective.

Absorption in the task of teaching the elements of language and mastering the various branches of linguistic study has furthermore diverted the average philologist from literary aesthetics. In the philological class-rooms of Germany and America pure literary study has been reduced dangerously near to a minimum. The influence of the methods employed during the past century by the natural sciences has been undoubtedly in a measure responsible. On every hand one marks the effort to establish aesthetic criteria by measuring and counting and classifying. A large japanned tin box full of cards provided by the cunning of the Library Bureau will not, however, yield with unerring and mechanical certainty its expected semestral output of literary taste.

We have been speaking of the way in which the actual facts of the experience and interests of those who are called philologists have served to determine the place and definition of philology. An example of this has been afforded in the last two decades by the new animation imparted to classical study through men who have studied at Rome and Athens. Most of the students who have pursued archaeological studies in connection with the American schools at Rome and Athens have, on their return to the practical work of teaching, become perforce philologists rather than archaeologists. There has not been a sufficiently large demand for archaeological specialists to absorb their work for this distinctive field. Philology has been thereby the gainer. Contact with the habitat and the material remains of ancient life has quickened in these men a sensitiveness for this life as real. They have become interpreters in a more direct and definite way. They

have brought new materials to bear in the task of reconstructing the thought and form of ancient life out of its fragmentary remains. The very fact that these men have been absorbed into the philological mass through the accident of conditions that temporarily at least forbade the fuller organization of archaeology as a clearly differentiated discipline has served to widen and enrich the practice and consequently the conception of philology. If we admit that philology has indeed no boundaries established in the inherent nature of things, then is it true that the fact has actually enriched and widened the very definition of the term.

Without proceeding further in our illustrative survey of the field actually occupied at present by the activity of the representatives of the discipline, let us turn to a precision and summary of its significance based upon what we have observed and what we in general know as to that field and its work.

The work is in the first place characterized by the necessity under which it labors of restoring and reconstructing a whole out of fragmentary materials. The literatures as rescued monuments of a past are in themselves but fragments and parts. Out of the entirety of Greek literature for example have been rescued only a few samples, a few such as the needs in the main of the rhetorico-philosophical schools of antiquity selected as worthy of duplication, and consequently of preservation. Chance has had its say to some extent, but on the whole the texts read in the schools are those that have been thus preserved, — a little school library of standard epics, lyrics, dramatics, historians, and philosophers. From these and their allusions and citations we have to restore an impression of the contents and purpose and tone of a vast literature. Even the rescued texts are battered, torn, and shop-worn, and must be the continual objects of a study that guides through a schooled and chastened imagination to a realization of the original.

The language has not been preserved either on living voice or in completed thesaurus, but must with painful labor and patient collecting, sifting, classifying, be reassembled from the leaves of parchments and papyri and from fragments of stone, and find its meaning through the interpretation of texts and the searching of feeble glossaries and the collating of the chance scribblings of the scholiasts.

The restoring and reading of the inscriptions represents most sharply and concretely the work of the philologist. From three dim letters on a *stoichedon* inscription the epigraphist divines a word, and with the help of his knowledge of the formulas and by counting the spaces fills a line; so that often from the rescued edge of a stone he reads a whole, four and five times the extent of the given material.

This applies to the entire field and method and work of philology. What the architectural archaeologist does in restoring the plan and conception of an ancient building by help of a few column-drums, a few intercolumnar spaces, traces of a foundation wall, and fragments of an architrave or cornice, the philologist must do with fragments of a structure of human thought. The harmonies and measurements yielded by the column-drum and cornice-fragment are represented by the spacing of letters or the moulds of metre or the trend and continuity of the thought divined. Throughout there is demanded the most accurate knowledge of all that reconstruction has yet accomplished, and a divining imagination based thereon and able to throw its cantilevers out into space. Herewith we may characterize and identify most surely the philologist's work.

He deals primarily and principally with language, the language that expresses

and sets forth the life of a culture that has lapsed into the past, but which had a unity and harmonies and measures inhering in an established and solidified scheme of conventional historical life. That which links together the exercises of advanced investigation such as the philological specialist pursues and the first efforts of translation and interpretation such as occupy the beginner in the study of language is this essentially characteristic method of divining a whole out of incomplete data. The boy who is laboriously collecting the data afforded by case and tense and word order and with help of the known harmonies and measures yielded in the ascertained moulds of syntax is restoring, however crudely, a meaning for the sentence, is doing the work and receiving the training which belong to all the endeavors of philology. Out of data that at the best will always prove incomplete, he is divining the vanished whole. The educative power of the exercise inheres, first, in the constructive effort of assembling the materials; second, in the use of the memory for aiding the assemblage; third, in the intelligent direction of the imagination toward reconstruction; fourth, in the cultivation of the power of contingent reasoning. The fourth is akin to the third, and together they constitute the all-important educative and uplifting power of language-study. Contingent reasoning is the form of reasoning we apply almost exclusively in the practical doings of life. It is life-reasoning as distinguished from absolute or mathematical reasoning, and as such it is the form of mental reasoning most available for use, most essential to effective living, and most desirable to cultivate. As language is the most potent educator of the child, so it has always been of the race. It represents in its very texture the thought and the reason of the natural man, and is the most human thing produced by human men. Mind is thus naturally nourished during its growth by a food which is itself a natural product of mind. Life is fed by life.

The existing place of philology among the learned disciplines has been established and defined by the facts of educational practices and the demands of learned study in connection therewith quite as much as by any logically determined boundary marks.

The tradition of the schools as formulated by the renaissance appointed its general scope. The successive differentiations whereby other disciplines like philosophy, history, archaeology, have been created out of its body, have narrowed its field and intensified its vision even to the encouragement of dangerously narrow concentration. The surrender of history has wrought temporarily at least some mischief, as has also the loss of control over instruction in the vernacular which, prior to the development of departments such as English composition, or English outright, rested chiefly in the hands of the classical philologists. Those who to-day contend for the old classics as affording the true cultural course of study, in spite of the limitation to a small range of subjects, do so in assertion of the old, undivided claim. They still propose to teach many of the differentiated subjects incidentally, or as contained in the body of the whole. Whether they do, depends, as it always has, very much upon the teacher. If the modern specialized philology is taught, however, it will not be culture that results, any more than from the teaching of other specialized subjects. The real question at issue is not so much one of subjects as of the period for introducing the differentiated and specialized types of the great civilizing and educating subject,—human thought in the life-form.

After all delimitations have been reckoned with, and all the readjustments have been effected, there remains for philology a well-defined place and task. Language is its chief material. The life-thought of a people is its chief object of study. History, geography, art, antiquities, manners and beliefs, institutions and government,—all of these it must understand and utilize for its interpretations, but it is through language as the open window that it must look straight in upon the life and with the straight, whole look of sympathy learn to comprehend and relive it.

At the conclusion of the address Professor Merrill reported for the committee on organization, and the following constitution was adopted.

CONSTITUTION OF THE PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST.

ARTICLE I.—NAME AND OBJECT.

1. This Society shall be known as "The Philological Association of the Pacific Coast."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a President, two Vice-Presidents, and a Secretary-Treasurer.
2. There shall be an Executive Committee of eight, composed of the above officers and four members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the Association in the city of San Francisco, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV.—MEMBERS.

1. Any one interested in philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.
2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by a vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be approved by the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to the Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

The Committee recommended further that a committee of three be appointed by the Chair to nominate officers for the ensuing year, that another committee of three be appointed to report on the time and place of the next meeting, and that the Executive Committee to be chosen be authorized to communicate with the officers of the American Philological Association concerning terms of affiliation with that body.

Upon motion of Professor Bradley the report of the Committee was adopted.

The Chair announced the following committees :

Nomination of Officers : Professors Pease, Gayley, and Dr. Gamble.

Time and Place of Meeting : Professors Fairclough, Senger, and Mr. James.

The meeting then adjourned.

THIRD SESSION.

The third session was called to order by the Chair on Saturday, December 20, 1899, at 10.15 A.M.

10. The use of *le, la, les*, before *me, te, vous, nous, lui, leur* in Old French, by Professor O. M. Johnston, of the Leland Stanford Jr. University.

This paper has been published in *Modern Language Notes*, XV. 1-6.

11. Pleonastic Formative Elements in the Semitic Languages, by Professor Max L. Margolis, of the University of California.

Mixed forms, or forms with pleonastic formative elements, arise through "contamination." Two classes may be distinguished: (1) forms with cumulated suffixes (e.g. Engl. *fruit-er-er*); (2) forms which in themselves, unencumbered by any suffix, convey the idea which the superadded suffix is visibly to bring out (e.g. Engl. *folk-s*). In the Semitic languages we equally meet with both classes. First Class: (a) stem formation, e.g. Eth. *ta-n-tōlē'a* "he was covered"; late Hebr. *ni-ṭ-nabē'* "he prophesied"; (b) suffixes *ān* and *ī*, e.g. Arab. *fākih-ān-ī* "fruiterer"; Hebr. *ḥadīm-ōn-ī* "foremost, Eastern"; Aram. *raḥām-ān-ī* "compassionate"; (c) double feminine ending, e.g. Hebr. *rām-ṭ-ā(h)* "she threw" (older form *ram-at-at*); (d) double plural ending, e.g. Hebr. *bām-ōṭ-ē* "high places." Second Class: (a) to an "inner" adjective the suffix *ān* may be added, e.g. Arab. *sakr-ān(un)* "drunk" (*sakr(un)*, shortened from *sakir(un)*, means the same); (b) infinitives with pleonastic prefixes or suffixes, e.g. Arab. *ma'-kal(un)* "eating"; *ta-zūāl(un)* "ceasing"; *'ibād-at(un)* "service"; *lahab-ān(un)* by the side of *lahab(un)* "burning"; Hebr. *n'ūr-īm* "youth"; (c) inner feminines, e.g. Eth. *ḥadās* fem. of *ḥadīs* "new" becomes in Hebr. *ḥāḏāš-ā(h)* (older form: *ḥadaš-at*; from which masc. *ḥāḏāš* is a back formation); (d) collectives, e.g. Arab. *labin(un)* "bricks" (*labin-at(un)* is *nomen unitatis*) becomes in Hebr. *lēbēn-īm*; (e) broken plurals, e.g. Arab. *riḡāl-āt(un)* "men" (plural of a plural); hence Hebr. *miāḡ-īm* "kings."

12. The Sources of Corneille's Tragedy *La Mort de Pompée*, by Professor John E. Matzke, of the Leland Stanford Jr. University.

This paper has been published in *Mod. Lang. Notes*, XV. 142-152.

13. The Charge of *ξενία* in the Old Comedy, by Professor A. T. Murray, of the Leland Stanford Jr. University.

No abstract of this paper is available.

14. Cicero's use of the Imperfect and Pluperfect Subjunctive in *si*-clauses, by Dr. H. C. Nutting, of the University of California.

Two points only, suggested by a study of this topic, are emphasized: (a) *the essence of a condition is not necessarily inherent in the verb*. This is well illustrated by such a sentence as *de Leg. Agr.* II. 3, 6: *Quodsi solus* in *discrimen aliquod adduceret, ferrem, Quirites, animo aequiore*; here, though the conditional sentence is doubtless contrary to fact, Cicero does not mean to imply that the action of the *verb* is not taking place,—the unreality of the condition lies in the word *solus*. This is indicated formally by the emphatic position of the word, and, doubtless, by stress of voice in speaking.

On the basis of the fact that language generally tends to allow unemphatic words to drop away, leaving the emphatic in possession of the field, the theory is advanced that we here have the key to the explanation of that class of form-

ally simple sentences 'that imply a condition in a word or phrase'; e.g. *p. Plancio* 37, 90; *mortem me timuisse dicis. Ego vero ne immortalitatem quidem contra rem publicam accipiendam putarem. . . .* This is, logically, a complex sentence; if the emphatic words were expanded into a *si*-clause, the stress would be not on the verb, but on *immortalitas*. The essence of the condition is thus retained in the formally simple sentence.

(b) Temporal relations are reflected rather than possessed by conditions contrary to fact. The imperfect subjunctive reflects or is opposed to (1) a general truth, (2) a reality somewhat time-limited but not confined to the immediate present, (3) a reality of the immediate present; this last variety is much less frequently met than is generally supposed. In the same way the pluperfect reflects past time, as aorist and true perfect.

This paper appears in full in the *American Journal of Philology*, XXI. 260-273.

15. Commands and Prohibitions in Horace, by Dr. Clifton Price, of the University of California.

The aim of the paper, in general, was to show the superior ability of the Latin, as compared with other languages, to express commands and prohibitions, and, in particular, to illustrate this versatility by the most tactful of Latin writers—Horace.

In the first place, the four hundred and sixteen cases of the imperative in Horace were classified according to tense and person and then according to the nature of the writing (odes, satires, and epistles) in which they appear. Some interesting statistics were obtained relative to Horace's feeling for the future imperative as compared with the present imperative and present subjunctive, and the frequency of the future imperative in the more colloquial parts. There followed a discussion of the positions taken by Krarup (*De natura et usu imperativi apud Latinos*, Hafniae, 1825), Zumpt (*Lateinische Grammatik*, § 583), and Dietrich (*Quaestiones grammaticae*, Freiburg, 1861). The conclusions reached coincided, for the most part, with those given by Kühner.

The imperative subjunctive was discussed at length with reference to its subjective and objective force.

It was shown that the person of the verb was a large factor in its development. An effort was made to distinguish between the subjunctives of *wish* and *will* with reference (1) to their subjective intensity, (2) to their degree of probability, (3) to their representation of futurity.

The conclusion reached from the discussion of the imperative force of the future indicative was that the force which the future gets, when it approaches the imperative use, is given by the modulation of the voice and the energy displayed in accompaniment rather than in any inherent force of the future itself. The future only expresses the hope that the thing enjoined will be performed, as we see it in polite notes "You will excuse," etc.

It was shown that in expressing prohibitions Horace has the most individuality. He well understood the principle of human nature, that we fret when told what we *must not* do, and he avoided giving his hearer or reader offence by

the greatest ingenuity in expressing prohibitions in some way other than by *ne* and the imperative, e.g. *Epi.* 1. 13. Under this topic the distinction between the force of the present and perfect subjunctives in prohibitions was discussed at length. Some attention was given to the discussion of the force of *non*, *nec*, and *neve* with the imperative subjunctive, but the cases in Horace were too few for definite conclusions.

The following circumlocutions used by Horace for the imperative were discussed: *Cura* with the subjunctive, *memento* with the infinitive, *velim* with the subjunctive, *noli* (*nolito*, etc.) with the infinitive, *cave* with the subjunctive, *fuge*, *mitte*, *omitte*, *parce*, *aufer*, *desine*, each used with the infinitive, the subjunctive with the infinitive, e.g. *remittas quaerere* (*C.* 2. 11. 3), the prohibition in the signification of the verb and certain other forms expressing obligation, such as *debere* and the participle in *-dus*.

A number of formulae or expressions used with the imperative, such as *I nunc*, *mihi crede*, *age* (*agedum*), *dic age*, *adde*, etc., were treated; also the expressions softening the imperative such as *sodes*, *oro*, *precor*, etc. *Quin* with the present indicative was discussed, together with other minor peculiarities of Horace's treatment of commands and prohibitions.

16. Shortcomings in the Rules of Prosody, by Professor Leon J. Richardson, of the University of California.

We needed no word from Corssen (*Aussprache*, 1. 328) to know that the traditional rules of Greek and Latin prosody are a 'medley' of loose statements. Incompatible, for example, are the two following:

(a) *A syllable is long by position, if its vowel (short) is followed by two consonants*, etc.

(b) *In dividing a word into syllables any combination of consonants that could begin a word is sounded with the following vowel.*

According to the latter rule, we are to divide thus: *έ-σπέ-πα* and *ο-βλι-vi-scor*. But, according to the former, the first syllable in each of these examples fulfils the conditions of a syllable long by position. How can these two things co-exist? For the reader to pronounce a short vowel by itself and at the same time to *sound* it as a syllable long by position is phonetically out of the question. The two vocal acts are mutually exclusive.

The explanation of this inconsistency seems to be in part that the two rules are the outgrowth of widely separate times. What then is the history of the former rule? The theory of quantitative versification, as employed in Greek and Latin poetry, was evolved by the Greeks at a very early period. Speech showed at that time few complex syllables whose elements were compactly united in utterance; *φ*, *θ*, *χ*, and diphthongs, for example, were not yet welded into single sounds, it is thought, but were uttered with the component parts still separately audible; *θ* was *t + h*, *χ* was *k + h*, *αι* was *a + i*, etc. If this is true, there is even more reason for believing that adjacent consonants were generally uttered separately and not included in one syllable with the following vowel. This mode of utterance by the reader is the only one that could give rise to what is called length by position. Hence rule (a).

But in the course of time, as was to be expected, pronunciation underwent

some change. Sound elements became more compactly united within syllables. The early diphthongs, *eu*, *ov*, *oi*, for example, though still written the same, had become monophthongs in the *Hymn to Apollo* (third century B.C.), as found inscribed on stone with musical notation at Delphi. And, again, certain groups of consonants finally came to be sounded, not partly with a preceding and partly with a following vowel, but all with the latter. This increased the number of open syllables, which meant increasing the ease and rapidity with which the language could be spoken. See, for example, the mute and liquid usage; such a combination in Homer generally causes length by position, but in the Attic poets generally not. In other words, these sounds during the early period were generally divided, but in subsequent times they were generally both joined to the following vowel. The extreme and latest stage in such an evolution is to be seen in the French language, where open syllables are relatively very numerous. Baudry says, concerning this later stage in the evolution of languages, when more consonants than one tend to be united with a following vowel: *La voix a, pour ainsi dire, fait son éducation, et l'articulation, devenue plus agile, n'éprouve plus aucune peine à prononcer d'un seul coup deux ou plusieurs consonnes* (*Grammaire Comparée*, p. 13).

Usage in dividing an unfinished word at the end of a line of writing is looked upon by some as the cause and origin of (*b*). Others think (*b*) was derived from the division of words into syllables when accompanied by musical notes. This is the view held by Professor M. W. Humphreys, being partially presented in his article on the "Equivalence of Rhythmical Bars and Metrical Feet" (*Amer. Phil. Assoc.* 23, 157). It seems, however, possible that, besides this, another factor entered into the case. The idea underlying (*a*) is manifestly older than the idea underlying (*b*). The former sprang from an early age of creative literary activity, being as old as quantitative poetry itself, while the latter dates from the subsequent age of criticism. And thus the language changes above described may not improbably have exerted some influence on those who formulated (*b*). Just how far (*b*) reflected actual usage of speech, it is now impossible to determine. However, even down to the end of the classical period the changes in pronunciation were not sufficient to induce either Greek or Roman poets to reform their theory of quantities in composing verses. Their poetry was therefore composed, and presumably always read, in accordance with the early method of word division. A slight disparity between the spoken language and the language as employed in poetry may have arisen in later times, but this is not to be wondered at. All peoples show greater conservatism in their poetry than in other modes of expression. We ourselves used to say, for example, *wind*, but gradually changed the word to *wind*, still retaining in our poetry, as the rhyme shows, the older sound *wīnd*.

We have seen that the rules are confused because they perhaps *date from different periods*. Another cause for their shortcomings is that, the science of phonetics being still undeveloped, they were *based largely upon spelling* rather than upon sounds. They often fail, therefore, to show *how* the sounds were produced or *why* the length resulted. Rule (*a*), for example, gives no idea whether one or both or neither of the "two consonants" was sounded with the preceding vowel. A third cause for complaint against the rules is that they often contain *loose statements*. See, for example, the rule for "common" syllables. It does

not make plain, first, that the necessary conditions for such a syllable are a succession of four elements, viz. short vowel, mute, liquid, and vowel (either long or short); secondly, that only a certain few combinations of mute and liquid by usage are here valid; thirdly, that the succession must be entirely within one word; fourthly, that if the word be compound, the succession is always entirely within one member of the word; fifthly, in case of a common syllable used as short, the division of sounds is *ǃm-lv*, but, in case of such a syllable used as long, the division is *ǃm-lv*.

The Chair having been informed of Professor Pease's inability to serve on the Committee on Nomination of Officers, Professor Murray was appointed to fill his place as chairman of that committee.

The Committee on Time and Place of Meeting being ready to report, that report was then called for. The committee recommended that the next meeting be held at San Francisco, on Friday and Saturday, December 28 and 29, 1900. The report was adopted, and the meeting adjourned at 12.45 P.M.

FOURTH SESSION.

The fourth session was called to order by the Chair at 2.15 P.M.

17. Faust-Interpretations, by Professor Henry Senger, of the University of California.

This paper is published in *Mod. Lang. Notes*, XV. 82 ff.

18. The Use of the Optative with *ei* in Protasis, by Dr. J. T. Allen, of the University of California.

No abstract of this paper is available.

19. Supposed Irregularities in the Versification of Robert Greene, by Professor C. M. Gayley, of the University of California.

The author contended that Greene's dramas were written not to be read, but spoken, and that a proper observance of various rhetorical pauses would show that most of the apparent irregularities in the verse were intentional and highly artistic.

The paper will appear in Vol. I. of the author's *Representative English Comedies*, Macmillan, N. Y., now in press.

20. The Potential Subjunctive in Latin, by Professor E. M. Pease, of the Leland Stanford Jr. University.

After considering the meaning of the term potential and its usual application there followed a brief consideration of the views of Elmer and Bennett on the

subject. The former would eliminate the potential subjunctive entirely from our grammars, and the latter would recognize only a few stereotyped may potentials and one small class of can-could potentials. Exception was taken to Elmer's fundamental principle that "unless one instance of the subjunctive can be cited which cannot possibly be explained except by assigning to it the force of the potential, then there is not the slightest justification for claiming that the subjunctive has the power of expressing this idea."

A strenuous application of this method would eliminate many other important grammatical categories. Moreover, until it is proved that the potential idea was not expressed in the modal forms of the parent speech, the presumption is in favor of the potential subjunctive in Latin. The current view of the best authorities is for a modal potential in both ancient and modern languages. Therefore, to attack the potential in Latin successfully, one must at the same time eliminate it from all the related languages. For if we grant there is such a thing as a potential subjunctive in other languages, every unprejudiced observer must admit that many a subjunctive in Latin appears to yield its closest meaning only when translated by may, can, might, could, etc. This is true of many of the passages quoted by Elmer.

To approach the question from another point of view, there are in Latin and in other languages various synonymous constructions or interchangeable ways of expressing common ideas; e.g. commands may be expressed by the imperative, the subjunctive, and even the indicative. Various are the ways of expressing purpose; likewise cause, time, agency. The shifting of voice from active to passive, and *vice versa*, is but a matter of emphasis; necessity and obligation have different modes of expression, and so on with other categories. Is it then likely that the Latin language was so poor in expressions of power, ability, and possibility, that there was but one mode, the auxiliary verbs, *posse, quire*, etc.?

Elmer asks why we do not find many instances of *verum sit, pluat*, etc., in Latin if the Romans made use of the subjunctive. The answer would be: for the same reason that *verum esse potest, pluere potest*, are rare; the ideas should not be expected frequently in the kind of literature that survives. The thought "it may rain" was doubtless frequently expressed, but after a careful search I have failed to find a single case of either *pluere potest* or *pluat*.

The Latin subjunctive is known to be a development from the indicative,—a sort of specialized or indistinct future. Where the indicative asks "what will you do?" the subjunctive inquires "what are you to do?"—with the time idea less definite and the contingent idea more distinct. This meaning of the subjunctive is fundamental, and found in nearly all cases of its independent use. In Cicero, *Verr.* 2, 16, "*Quid hoc homine facias?*" the fundamental idea is "*what are you to do with this man?*" This permits of more definite translation if a protasis is expressed. Thus if the context emphasizes the idea of contingency with a conditional protasis, then we translate "*what would you do, etc.?*" If the idea of power, ability, is present, then we translate "*what can you do, etc.?*" A temporal protasis often shows the independent clause to be a can or could subjunctive; an adverb often indicates a may or might subjunctive. Sometimes these subjunctives are purposely indistinct and colorless. At any rate the essential qualities of the mood do not change with the protasis, whether expressed, implied, or purely elliptical. A careful search will discover a goodly number of

potential subjunctives in all periods similar to the following: Juv. 3, 112, *Despicias tu forsitan inbellis Rhodios unctamque Corinthon, despicias merito*, you may perchance despise . . . and justly too; Cic. Pro. Rosc. Amer. 89, *Ego forsitan in grege adnumerar*, as for me I might perhaps be counted in the common herd (Lane 1556); Cic. Pro. Planc. 64, *Vere, mehercule, hoc dicam, surely this I can indeed say*.

Sometimes the can - could subjunctive is used in close proximity to *posse, licet*, or an adverb suggesting ability: Verg. Ec. 1, 40, *Quid facerem? neque servitio me exire licebat*, what could I do? It was not in my power, etc. Liv. 21, 4, 3, *Itaque haud facile discerneres, utrum imperatori an exercitu carior esset*, so you could not easily discover whether he were more beloved by the commander or the army. The potential is common also in relative and other subordinate clauses. Plaut. Ps. 294, *Nullus est tibi, quem roges mutuom argentum?* have you no one you can borrow of? Liv. 21, 36, 4, *Haud dubia res visa, quin per invia circa nec trita antea quamvis longo ambitu circumduceret agmen*, there seemed to be no doubt the army must be led around, etc.

The report of the Committee on Nomination of Officers for 1899-1900 was then called for. Professor Murray reported as follows:—

President, Benjamin Ide Wheeler, University of California.

Vice-Presidents, Ewald Flügel, Leland Stanford Jr. University.

E. B. Clapp, University of California.

Secretary and Treasurer, John E. Matzke, Leland Stanford Jr. University.

Executive Committee, The above-named officers and

E. M. Pease, Leland Stanford Jr. University.

W. A. Merrill, University of California.

Julius Goebel, Leland Stanford Jr. University.

C. M. Gayley, University of California.

It was voted that the Temporary Secretary be instructed to cast the ballot of the Association for the persons named in the report, whereupon they were declared duly elected.

Upon motion of Professor Goebel it was then

Voted, That the Association tender a vote of thanks to the authorities of the Mark Hopkins Institute of Art for the use of the room in which the sessions of the Association were held.

There being no further business, the Chair then declared the meeting adjourned.

INDEX.

Arabic numerals indicate the pages of the *Transactions*; Roman numerals indicate the pages of the *Proceedings*.

- a* confused with *au*, 185.
ab in Horace, xxxiv.
 Abbreviations, resolution of, 183, etc.
 Ablative of description in Latin, xxxi.
 Achaean-Doric Κοινή, xix.
actum est, 206.
aequare, 203.
ager and *fundus*, distinction between, 14.
agere, 203.
agere for *peragere*, 205.
aliquis dica, etc., 141-145.
 Alliteration, 209.
 Alphabets, runic, 183.
 Amalgamation, illustrated in Roman religion, 61.
amo, etymology of, xxv.
 Antigonus of Carystus, used by Pliny, 44.
ἀπό κοινοῦ construction, 5, 10.
 Apollodorus (ii. 1), the Danaid-Myth, 27, 29, 30.
 Archers in Homer, 88.
 Aristophanes, early literary history of, xiii.
 Armies before Troy, size of, 85.
 Athenaeus 6, 348 a, 135.
 Athenian democracy in the light of Greek literature, viii.
 Attis, in Catullus LXIII., 46, 55, 56; earliest evidence of, 51-53; in Roman literature, 46, 55, 59; in Greek literature, 52-54; in the East, 52, 53; under the Empire, 58; at Rome under the Republic, 46-59; name of *Archigallus*, 56.
au confused with *a* and *u*, 185.
 Βασίλειος λόγος, xxvii.
 Bassus, Aufidius, *libri belli Germanici*, 105.
 Bennett. See Hale, the Latin Potential.
 Birt's *Sprach man avrum oder aurum?* 185.
c and *r* confused, 183.
c and *z* confused, 183.
cadere for *occidere*, 211; for *excidere*, 211; for *decidere*, 210.
caedere for *occidere*, 211; for *incidere*, 211; for *abscidere*, 211.
 Caesar, *de bello Gallico*, 96 f.; indebtedness to Eratosthenes, 972; indebtedness to Posidonius, 972; *B. G. I. 9. 4*, 225.
 Campana, 'bell,' 14.
capere for *accipere*, 204.
 Catullus viii, interpretation of, xxxix; lxxiii, Attis in, 46, 55, 56.
cedere for *excedere*, 206, 211.
 Cephisodotus, sculptor of a Hermes and Dionysus, 37; of Eirene and Plutus, 39; not of the Hermes at Olympia, 42.
Cerus, 187, 188.
 Chariots in Homer, 89.
 Chorus in New Comedy, its relation to the actors, 132 ff.
 Christian ideas in Folksongs, 190, 198.
 Cicero, indebtedness to Posidonius, 108.
 Cicero's use of imperfect and pluperfect subjunctive, lix.
 Cicero's Epistles, the Greek in, xvi.
cludere for *includere*, 211.
 Clauses of Capacity, Availability, etc., 159.
 Clement, Potentials with *fortasse*, 140, 157.
cludere for *includere*, 211.
coemo, early form of *cōmo*, 187.
Cognomen in technical religious sense, 61.
 Cognomina of the goddess "Fortuna," 60 ff.

- colere* for *incolere*, 212.
 Comic poets, Athenian, at Delian festivals, 122 ff.
cōmo, early form of, 187.
comparare, 203.
 Comparative Syntax and the School Grammars, 146-153.
 Compound for simple verb in Latin, 203.
 Compound verb, simple for, in Juvenal, 202 ff.
concludere, 212.
 Corinthian: wars, 9, 12 ff.; *cavum aedium*, 13; lecythus, xix.
 Councils in Homer, not for plans of campaign, 87.
 Cuckoo as harbinger of spring, 188.
cuculus, early form of, 183, 187.
 Cumont on Attis at Rome, 48, 59.
cūriātus, 187.
 Danaid-myth, 27-36.
dare for *dedere*, 212; for *edere*, 204, 212; for *prodere*, 212.
 Death, age of, in Rome, xx.
δικαιοσύνη, as related to *δούλη* in Plato, 175.
 Diodorus Siculus, 106 f.; indebtedness to Posidonius, 108.
 Dionysius on Roman religion, 56.
 Dittmar, criticism of his method, 151-152.
ducere, for *adducere*, 213; for *deducere*, 205, 213; for *educere*, 213; for *inducere*, 213; for *subducere*, 214; for *obducere*, 213.
 Duris of Samos, used by Pliny, 44.
 E. Meyer, on the Danaid-myth, 30.
 ΕΛΙΣ as a proper name, 119.
 Ellipsis, formation of Latin substantives by, 5 ff.; Paul on, 5, 6, 7; due to convenience; to necessity, 6; apparent sacrifice of clearness in, 6; views of Roman grammarians on, 9 ff.; in Greek, 11; frequent in late Latin, 11; in poetry, 12; in the language of everyday life, 12; with names of trees, fruits, etc., 15.
 Elmer. See Hale, the Latin Potential.
 epideictic speeches in Greek, xxvii.
Epithet, in technical religious sense, 61.
Eponym, in technical religious sense, 61.
 ἔργον, the meaning of, in Plato's philosophy, 174.
 'Επέριμος as a proper name, 124.
 Ethnicon, significance of omission of, in Delian choregic inscriptions, 115 ff.
 Etymology, value of, in mythological study, 60.
 Euripides, Schol. to *Hec.* 886, 27.
 Euthyphro, a type of the Athenian citizen whose only moral standard is that of tradition, -165; a *μάρτυς*, and a reckless etymologist, 165; a foil to set off the character of Socrates, 165 ff.
exaequare, 203.
 Exhibitions, musical and dramatic, in Greece, 112 ff.
exigere, 203.
exsorbere, 203.
 'Extended' and 'Remote' Deliberatives in Greek, 138, 161.
fabula togata, l.
ferre, for *adferre*, 209; for *efferre*, 214; for *auferre*, 214; for *offerre*, 204; for *proferre*, 209; for *referre*, 214.
fidere for *confidere*, 214.
figere for *configere*, 214.
 Folk-lore, value of, in mythological study, 60.
 Folk-tales in Lithuanian, 194.
 Foot-note, a possible example of, in antiquity, 130 ff.
forsitan with Potential Subjunctive, 155-156.
fortasse with Potential Subjunctive, 156-158.
 Fortuna, list of cognomina of, 63.
Fortuna Publica to be distinguished from *Fortuna Primigenia*, 66, 67.
frangere for *refringere*, 215.
 Future, early form of Latin, 187.
 Genitive of description in Latin, xxxi.
 Geographical adjectives, formation of Latin substantives from, 5 ff.; of English substantives from, 7 ff.
 Germani, first mention of name, 109.
 Good, the, in Plato, 173 ff.
 Gothic *a*, *au*, *u*, and *e*, *ei*, *i*, 185.
 Great Mother of the Gods, cult at Rome, 46-48; in the East, 51, 54.
 Gruppe, on Danaid-story, 33.
haerere for *inhaerere*, 215.
 Heavy armed troops in Homer, 90.
 Heine, Nordsee, 192.

- Hermes, of Praxiteles, 37-45; types of
Hermes and Dionysus, 38-40.
- Hermophantus, an "actor" in Athe-
naeus, shown to be a known comic
actor, 134 ff.
- Herodotus I. 106, xvii.
- Hesychius, *Διομήδεις ἀνάκλη*, 32.
- Homeric war, 82.
- "Hop o' my thumb" story, 31.
- Horace C. I. 8. 16, 249; 3. 2. 49, 108;
commands and prohibitions in, lx;
propositions in, xxxiv.
- Horatians and Curiatians, 187.
- Horses of the sun, 198 ff.
- Hyginus (*Fab.* 169), concerning Any-
one, 29, 34.
- Hypostasis illustrated in Roman religion,
61.
- Imperfect subjunctive in Cicero, lix.
- Individualization of Fortuna, 64.
- Inscriptions, agonistic, of Delphi, dis-
cussed and restored, 124 ff.; choregic,
from Delos, discussed and restored,
114 ff.; Greek agonistic, corrections
and restorations of, 137; Greek grav-
er's errors in, 127 ff.
- Interpretatio Graeca et Romana*, 109.
- ire* for *exire*, 215; for *prodire*, 215.
- issimus*, origin of, xxx.
- Janus Curiatius, 187.
- Janus, Salian hymn to, 182 ff.
- Justinus, 108.
- Juvenal (x. 98, 246) as a humorist, xlix;
simple for compound verb in, 202 ff.
- King and Cookson's *Comp. Gramm. of
Greek and Latin*, 152.
- Κοινή, Achaean-Doric, xix.
- Koptic, affinity of, to Maya language,
xxi.
- Kurschat, 190.
- Laistner, 32, 34.
- Lapses, 185, 186.
- Lecythus, a Proto-Corinthian, xix.
- legere* for *deligere*, 205.
- Lernaean marsh, 28, 29, 33.
- Lindsay, on *ut* in wishes, 158.
- linquere*, 203.
- Lithuanian Folksongs, collections, 189-
190; how composed and transmitted,
197; tendencies in, 198; origin, 199;
examples, 191, 193, 195, 200.
- Lithuanian mythology, 189 ff.
- Little Russian folksong, 192.
- Livy, i. 3. 5, 225; xxii. 61. 5, 229; on
Germany, 106.
- Lucanica, as a general term, 15.
- Lucian, *Dial. Mar.* 6, 29.
- Lucretius, I. 489, xii; I. 555, xiii; III.
387, xiii; III. 962, xii; III. 453, xiii;
IV. 418, xii; V. 703, xii; V. 989, xii;
VI. 29, xii; indebtedness to Posido-
nius, 108.
- malum*, displaced by *pomum* in late
Latin, 16.
- Manilius, indebtedness to Posidonius,
108.
- Marcellinus, Ammianus, indebtedness to
Posidonius, 108.
- Marinus of Tyre, 102.
- Marquardt, on Attis at Rome, 48.
- Maya language, relation to Koptic, xxi.
- Mela, Pomponius, 98-100, 102.
- Menecrates, a comic actor at Delos,
identified with comic didascalus at
Delphi, 118.
- Method of enquiry, remarks on, 95 ff.
- Metrical convenience, 210.
- Midas, tomb of, 51.
- Milchhöfer, on the Danaids, 35.
- Miles' *Comp. Syntax of Greek and
Latin*, 152.
- mirari* for *admirari*, 215.
- Miswriting, 185, 186.
- mittere* for *dimittere*, 206; for *omittere*,
206.
- Mommsen, on Attis at Rome, 49.
- Mucianus, used by Pliny, 44.
- Music and poetry in Greek, the connec-
tion between, xlix.
- n* and *ti* confused, 184.
- Names of rivers, lakes, islands, etc., 12.
- Napoleon, on the *Iliad*, 92.
- nilhil agere*, 206.
- Nine, the indefinite number in Lithu-
anian, 193.
- Niobe of Mt. Sipylus, so-called, 51.
- oi ἀπὸ πρῶτων* in agonistic inscription,
136.
- Olympia, Hermes from, 37-45; statues
at, not often copied, 40-42.
- Order of adjective and substantive in
Latin, 11; of words, xxx.
- orior*, early form of, 187.
- oro*, etymology of, xxvi.

- δοιον, τό, its relation to δικαιοσύνη in Plato, 175.
- parare*, 203.
- Paul, on ellipsis, 5-7.
- Pausanias, X. 12. 10, vi; X. 13. 10, vii; X. 15. 1, vii; X. 15. 2, vii; X. 19. 11, vii; X. 17. 5, vii; X. 25. 2, vii; the Danaid-myth, 28, 33, 34; his authority in matters concerning artists and their works, 43-45; sources of his information, 43.
- pellere* for *expellere*, 204.
- pendere* for *impendere*, 215.
- Periodicity in Vital Statistics (age of death), xx.
- Perkúnas, 191, 195.
- Philodamus, the citharode of the Delphic paeon to Dionysus, identified with citharode in Delian inscriptions, 123 ff.
- Philology, place of, li.
- piare* for *expiare*, 216.
- Pindar, daughters of Danaus, 29, 33, 34.
- Plato's *Apology*, its relation to the *Euthyphro*, 172 ff., 178 ff.
- Plato, *Axiochus* 371 E, punishment of the Danaids, 28, 34.
- Plato, *Republic*, 174; its earlier portion contemporary with the *Euthyphro*, 178 ff.
- Plato's *Euthyphro*, 163 ff.; recapitulation of the argument, 167 ff.; dramatically set between *Theaetetus* and *Apology*, 169; its apologetic strain, 169 ff.; key to, in third definition, 171 ff.; relation of, to the *Apology*, 172 ff.; relation of, to *Republic*, 174; suggests a moralized monotheism, 168, 176; suggests autonomy of human spirit in religion, 176; genuine, 176 ff.; its date after *Apology* and *Gorgias*, about contemp. with *Republic*, Bk. II., 178 ff.
- Plautus, *As*, 229, 226; *Aul*, 155, 236; *Epid*, 314, 235; *Epid*, 470, 227; *Epid*, 500, 235; *Epid*, 699, 239 ff.; *Miles*, 979, 227; *Miles*, 1098, 238; *Miles*, 1207, 232; *Persa*, 523, 227; *Poen*, 1242, 239 ff.; *Pseud*, 55, 224; *Pseud*, 321, 233; *Pseud*, 1071, 243 f.; *Truc*, 275, 239 ff.; *Vid*, 83, 233.
- Pleonastic formative elements in Semitic, lix.
- Pliny, the Elder, 100-105; *Naturalis Historia*, 100 ff.; *N. H.* 18. 360 (*campanis*), 13 ff.; *Bella Germaniae*, 105; sources of his information about art and artists, 44.
- plorare* for *deplorare*, 216.
- Pluperfect subjunctive in Cicero, lix.
- Plutarch, ox-born Dionysus, 33.
- Plutarch's alphabetical source for *Q. R.* 74, 62.
- Polemo, used by Pliny, 44.
- ponere* for *apponere*, 206, 216; for *deponere*, 206, 216; for *disponere*, 216; for *imponere*, 217; for *proponere*, 222.
- Posidonius, 97, 106, 107-110; *Germani*, mention and description of, 109; influence upon other writers, 97, 108; source of Tacitus, 109 ff.
- Potential characterizing clauses, 159.
- Potential clause of a possibility suggested in order to be rejected, 159.
- Potential *quod*-clause of the limits within which, 159.
- Potential subjunctive in Latin, 138-162; lxiii.
- Potential substantive clauses, 159.
- **potimos*, 187.
- praecidere*, 211.
- Preller, on the Danaid-myth, 28.
- producere*, 204.
- Pronominal group of words, lxviii.
- Pronouns, English, a revision of, with especial reference to relatives and relative clauses, ix.
- Prosody, shortcomings in the rules of, lxi.
- Proto-Corinthian lecythus, xix.
- πῶς δὲ, in wishes, 158.
- Pytheas, 110.
- Quantity, in late Latin, 16.
- quater* for *concutere*, 217.
- r* and *c* confused, 183.
- Rapp, on Attis at Rome, 48.
- regere* for *erigere*, 217 ff.
- Religion, the definition of, acc. to suggestions of Plato's *Euthyphro*, 172 ff.
- relinquere*, 203.
- Repetition in Shakspeare, lxlii
- Result-clauses of possibility or capacity, 159.
- Riddles in Lithuanian, 193.

- Riemann-Goelzer, *Grammaire Comparée du Grec et du Latin*, 158.
 Riemann, *Syntax Latine*, 158.
 Roby, on *aliquis dicat*, etc., 143.
 Rohde, on punishment of the Danaids, 35.
ructare for *eructare*, 219.
rumpere for *dirumpere*, 207.
 Runic alphabets, 183.
 Salian Hymn, 182 ff.
 Sallust, 105 ff.
 Satura, dramatic, in relation to book satura and the fabula togata, l.
 Satyrus, who recited from the *Bacchus* of Euripides at Delphi, identified with a flute-player on Samian inscriptions, 134 ff.
scribere for *conscribere*, 205; for *inscribere*, 207.
secare for *exsecare*, 207.
 Semitic, pleonastic formative elements in, lix.
 Seneca, indebtedness to Posidonius, 108.
sermo cotidianus, 205; *vulgaris*, 205.
 Sextus Empiricus, indebtedness to Posidonius, 108.
 Shakspeare, repetition in, xliii.
 Siege of Troy, 91.
 Simple for compound verb in Juvenal, 202 ff.
 Single combats in the *Iliad*, 83, 87.
 Size of the armies before Troy, 85.
 Sjöstrand, *Quibus temporibus modisque*, etc., 155-156.
 Socrates, his character as sketched in Plato's *Euthyphro*, 164 ff.; his defence in the *Apology* as compared with the argument of the *Euthyphro*, 170 ff.
solari for *consolari*, 219.
sorbere, 203.
spargere for *respergere*, 219 ff.
spectare for *expectare*, 207.
spernari for *aspernari*, 208.
stare for *circumstare*, 220; for *exstare*, 220; for *prostare*, 208.
stillare for *instillare*, 220.
 Strabo, 106; indebtedness to Posidonius, 108.
 Strategy, lacking in the *Iliad*, 83.
struere for *instruere*, 205.
 Subjunctive, imperfect and pluperfect, in Cicero, lix; of "contingent futurity," 139; of "ideal certainty," 139; of obligation or propriety, 148; of will, 187; potential, in Latin, lxiii.
 Substantives, from adjectives in Latin, 5 ff.; in English, 7 ff.; meaning of, determined by omitted word, 10; by the situation, 10; by the gender, 10; list of elided, 16 ff.; from geographical adjectives, list of, 24 ff.
 Sun myths in Lithuanian, 189 ff.
 Syllables, form of, in Greek and Latin poetry, xiv.
tendere for *contendere*, 208; for *retinere*, 208, 220.
 Terence, *Andria*, 148, 224.
 τεχνῖται, Athenian guild of, in relation to the festivals at Delos and Delphi, 118 ff.; classes of, 126.
 Thrason, a citharode at Delos, identified with a musician in Delphic decree, 121.
 Thucydides, traces of Epic usage in, 69-81; ἀγῆρως, 76; αἰγιαλός, 76; αἰών, 76; ἀλκή, 76; ἀμφί, 76; ἀνά, 76; ἀνηκουστῆν, 77; ἄνθος, 77; ἀπαράσσω, 77; οἱ ἀποθανόντες, 70; ἀποφύχειν, 77; ἀριστοὶ ἀπατᾶσθαι, 71; ἀρωγός, 77; ἀτερπέστερον, 71; αὐτοῦ ἐκεῖ, 71; ἀφνειός, 72; δάκρυσι πλησθέν, 71; δορί, 77; ἐγείρειν τὸν πόλεμον, 72; ἐκάς, 78; ἐπῆρχοντο, 72; ἐπιβώμενοι, 78; ἐπισπέρχειν, 72; ἐπίσχεσις, 72; ἔρως, 73; ἔχειν γυναῖκα, 78; ἡπιώτερον, 78; θάμβος, 73; θάρσος ἔλαβε, 73; θροῦς, 73; κατ' ἄκρας, 78; κατήφεια, 73; κείμει, 78; κείρειν τὴν γῆν, 79; οἱ κεκμηῶτες, 70; κῆδος, 79; κλέος, 79; κράτος, 79; λῖπα ἀλείφασθαι, 74; μοχθεῖν, 79; ξύν, 80; ξυναγωγῇ τοῦ πολέμου, 74; δμίλος, 80; παραβάλλεσθαι, 74; πείθεσθαι σφῶν, 74; περισταδόν, 74; περικλίονες, 75; πιστοῦν, 80; πίσυνος, 80; ποδώκης, 75; ῥύομαι, 80; σπορέσαι τὸ φρόνημα, 75; τοκεύς, 80; τρυχόμενοι, 81; φειδῶ, 75; χάρις, 75; χέρνυψ, 75; χρήσαι, 80; χρῆσθαι, 81; ὤς, 75.
 Tibullus as a poet of nature, xxxiv.
 Tigillum Sororium, 187.
 ti and n confused, 184.
torquere for *contorquere*, 220.

trahere for *contrahere*, 221.

transfigere, 215.

turbare for *conturbare*, 209.

uo = two vowels in verse ? 187.

utinam, *ut*, and *qui* in wishes, 158.

Varro, indebtedness of, to Posidonius,

108; manuscripts of, 182 ff.; used by

Pliny, 44.

Velleius Paterculus, 97.

venire for *pervenire*, 221.

Vergil, indebtedness of, to Posidonius,
108; influence of style upon Tacitus, 98.

verōd, 184.

vertere for *convertere*, 209.

videre for *providere*, 204.

volvere for *evolvere*, 221.

Wölfflin, on *campanis*, Plin. *N. H.* 18.

360, 13 ff.

Xenocrates, used by Pliny, 44.

z and *c* confused, 183.

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ABBREVIATIONS: *AHR* = American Historical Review; *AJA* = American Journal of Archaeology; *AJP* = American Journal of Philology; *AJT* = American Journal of Theology; *Archiv* = Archiv für latein. Lexicographie; *Bookm.* = The Bookman; *CR* = Classical Review; *CSCP* = Cornell Studies in Classical Philology; *ER* = Educational Review, *HSCP* = Harvard Studies in Classical Philology; *HSPL* = Harvard Studies and Notes in Philology and Literature; *IF* = Indogermanische Forschungen; *JAOs* = Journal of the American Oriental Society; *JBL* = Journal of Biblical Literature; *JGP* = Journal of Germanic Philology; *JHU* = Johns Hopkins University; *MLA* = Publications of the Modern Language Association; *MLN* = Modern Language Notes; *NW* = The New World; *PAPA* = Proceedings of the American Philological Association; *SR* = School Review; *TAPA* = Transactions of the American Philological Association; *UPB* = University of Pennsylvania Bulletin; *WRUB* = Western Reserve University Bulletin.

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 Charles H. Beeson, 103 Moss Ave., Peoria, Ill. 1897.
 Prof. A. J. Bell, Victoria University, Toronto (17 Avenue Road). 1887.

¹ This list has been corrected up to February 1, 1901; permanent addresses are given, as far as may be. Where the residence is left blank, the members in question are in Europe. The Secretary and the Publishers beg to be kept informed of all changes of address.

- Prof. Charles E. Bennett, Cornell University, Ithaca, N. Y. (7 South Ave.). 1882.
John Ira Bennett, Union University, Schenectady, N. Y. 1897.
Prof. Louis Bevier, Jr., Rutgers College, New Brunswick, N. J. 1884.
Hiram H. Bice, 52 West Sixty-fifth St., New York, N. Y. 1892.
William F. Biddle, 4305 Spruce St., Philadelphia, Pa. 1894.
Dr. C. P. Bill, Adelbert College of Western Reserve University, Cleveland, O. 1894.
Rev. Dr. Daniel Moschel Birmingham, Walden University, Nashville, Tenn. (addr.: Park Row Building, New York, N. Y.). 1898.
Prof. Charles Edward Bishop, College of William and Mary, Williamsburg, Va. 1890.
William Warner Bishop, 74 Pitcher St., Detroit, Mich. 1895.
Prof. Robert W. Blake, Lehigh University, So. Bethlehem, Pa. (440 Seneca St.). 1894.
Prof. M. Bloomfield, Johns Hopkins University, Baltimore, Md. 1882.
Prof. Willis H. Bocock, University of Georgia, Athens, Ga. 1890.
Prof. C. W. E. Body, General Theological Seminary, New York, N. Y. (4 Chelsea Sq.) 1887.
Dr. George M. Bolling, Catholic University of America, Brookland, D. C. 1897.
Prof. D. Bonbright, Northwestern University, Evanston, Ill. 1892.
Prof. A. L. Bondurant, University of Mississippi, University, Miss. 1892.
Dr. Campbell Bonner, 1500 Hawkins St., Nashville, Tenn. 1899.
Dr. George Willis Botsford, Harvard University, Cambridge, Mass. (45 Walker St.). 1894.
Prof. Benjamin Parsons Bourland, University of Michigan, Ann Arbor, Mich. (545 Thompson Ave.). 1900.
Prof. B. L. Bowen, Ohio State University, Columbus, O. 1895.
Prof. Charles F. Bradley, Garrett Biblical Institute, Evanston, Ill. 1886.
Prof. J. Everett Brady, Smith College, Northampton, Mass. 1891.
Prof. H. C. G. Brandt, Hamilton College, Clinton, N. Y. 1876.
Dr. Josiah Bridge, Westminster School, Dobbs Ferry, N. Y. 1888.
Prof. Walter R. Bridgman, Lake Forest University, Lake Forest, Ill. 1890.
Prof. James W. Bright, Johns Hopkins University, Baltimore, Md. 1887.
Miss Caroline G. Brombacher, Erasmus Hall High School, Brooklyn, N. Y. (399 Clermont Ave.). 1897.
Prof. Jabez Brooks, University of Minnesota, Minneapolis, Minn. (1708 Laurel Ave.). 1887.
Carroll N. Brown, Asheville School, Asheville, N. C. 1899.
Prof. Demarchus C. Brown, Butler College, Irvington, Ind. 1893.
Prof. F. W. Brown, Franklin College, Franklin, Ind. 1893.
Prof. Mariana Brown, Earlham College, Richmond, Ind. 1892.
Dr. Carleton L. Brownson, College of the City of New York, N. Y. (New Rochelle, N. Y.). 1892.
C. F. Brusie, Mount Pleasant Academy, Sing Sing, N. Y. 1894.
Prof. A. H. Buck, Boston University, Boston, Mass. 1893.
Prof. Carl D. Buck, University of Chicago, Chicago, Ill. 1890.
Miss Mary H. Buckingham, 71 Pinckney St., Boston, Mass. 1897.
Walter H. Buell, Hotchkiss School, Lakeville, Conn. 1887.

- Dr. H. B. Burchard, Syracuse University, Syracuse, N. Y. 1900.
 H. J. Burchell, Jr., Barnard College, Columbia University, New York, N. Y. 1895.
 Isaac B. Burgess, Morgan Park Academy, Morgan Park, Ill. 1892.
 Dr. Theodore C. Burgess, Bradley Polytechnic Institute, Peoria, Ill. 1900.
 Prof. John M. Burnam, University of Cincinnati, Cincinnati, O. 1899.
 Prof. Sylvester Burnham, Colgate University, Hamilton, N. Y. 1885.
 Dr. William S. Burrage, 10 Fayette St., Cambridgeport, Mass. 1898.
 Prof. Harry E. Burton, Dartmouth College, Hanover, N. H. 1899.
 Prof. Henry F. Burton, University of Rochester, Rochester, N. Y. 1878.
 Dr. Curtis C. Bushnell, Syracuse University, Syracuse, N. Y. 1900.
 Prof. Henry A. Buttz, Drew Theological Seminary, Madison, N. J. 1869.
 Prof. Edward Capps, University of Chicago, Chicago, Ill. 1889.
 Prof. William H. Carpenter, Columbia University, New York, N. Y. 1884.
 Prof. Mitchell Carroll, Columbian University, Washington, D. C. 1894.
 Prof. Frank Carter, McGill University, Montreal, Canada. 1897.
 Pres. Franklin Carter, Williams College, Williamstown, Mass. 1871.
 Prof. Jesse Benedict Carter, Princeton University, Princeton, N. J. 1898.
 Prof. Mary Emily Case, Wells College, Aurora, N. Y. 1895.
 Prof. Clarence F. Castle, University of Chicago, Chicago, Ill. 1888.
 Dr. William Van Allen Catron, West Side High School, Milwaukee, Wis. 1896.
 Miss Eva Channing, Exeter Chambers, Boston, Mass. 1883.
 Prof. A. C. Chapin, Wellesley College, Wellesley, Mass. 1888.
 Prof. Henry Leland Chapman, Bowdoin College, Brunswick, Me. 1892.
 Prof. George Davis Chase, Cornell University, Ithaca, N. Y. (217 Mitchell St.). 1900.
 Dr. George H. Chase, St. Mark's School, Southborough, Mass. 1899.
 Prof. S. R. Cheek, Centre College of Kentucky, Danville, Ky. 1890.
 Dr. Clarence G. Child, University of Pennsylvania, Philadelphia, Pa. (2312 De Lancey Place). 1897.
 Miss Emma Kirkland Clark, 545 A Quincy St., Brooklyn, N. Y. 1896.
 Prof. Willard K. Clement, Northwestern University, Evanston, Ill. (Y. M. C. A. Building). 1892.
 Prof. George Stuart Collins, Polytechnic Institute, Brooklyn, N. Y. 1897.
 Prof. Hermann Collitz, Bryn Mawr College, Bryn Mawr, Pa. 1887.
 William T. Colville, Carbondale, Pa. 1884.
 D. Y. Comstock, St. Johnsbury, Vt. 1888.
 Prof. Elisha Conover, Delaware College, Newark, Del. 1897.
 Dr. Arthur Stoddard Cooley, Fairmount College, Wichita, Kans. (1604 Fairmount Ave.). 1896.
 J. Randolph Coolidge, Jr., Chestnut Hill, Mass. 1884.
 Dr. Frederic T. Cooper, 177 Warburton Ave., Yonkers, N. Y. 1895.
 Principal W. T. Couper, Booneville, N. Y. 1895.
 Prof. William L. Cowles, Amherst College, Amherst, Mass. 1888.
 Edward G. Coy, Hotchkiss School, Lakeville, Conn. 1888.
 Prof. W. H. Crogman, Clark University, South Atlanta, Ga. 1898.
 William L. Cushing, Westminster School, Dobbs Ferry, N. Y. 1888.
 Prof. William K. Denison, Tufts College, College Hill, Mass. 1899.
 Prof. Walter Dennison, Oberlin College, Oberlin, O. 1899.

- Prof. George H. Denny, Washington and Lee University, Lexington, Va. 1897.
Prof. Samuel C. Derby, Ohio State University, Columbus, O. 1895.
Prof. Howard Freeman Doane, Doane College, Crete, Neb. 1897.
Prof. B. L. D'Ooge, State Normal School, Ypsilanti, Mich. 1895.
Prof. Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich. 1873.
Louis H. Dow, Dartmouth College, Hanover, N. H. 1895.
Prof. Joseph H. Drake, University of Michigan, Ann Arbor, Mich. 1897.
Prof. Maurice Edwards Dunham, University of Colorado, Boulder, Col. 1890.
Miss Emily Helen Dutton, Vassar College, Poughkeepsie, N. Y. 1898.
Prof. Mortimer Lamson Earle, Barnard College, Columbia University, New York, N. Y. 1890.
Prof. William Wells Eaton, Middlebury College, Middlebury, Vt. 1882.
Dr. Herman L. Ebeling, 48 W. State St., Trenton, N. J. 1892.
Prof. William S. Ebersole, Cornell College, Mt. Vernon, Ia. 1893.
Prof. W. A. Eckels, Miami University, Oxford, O. 1894.
Thomas H. Eckfeldt, Concord School, Concord, Mass. 1883.
Homer J. Edmiston, 55 Trowbridge St., Cambridge, Mass. 1894.
Prof. Katharine M. Edwards, Wellesley College, Wellesley, Mass. 1893.
Prof. James C. Egbert, Jr., Columbia University, New York, N. Y. 1889.
Prof. Wallace Stedman Elden, Ohio State University, Columbus, O. (1462 Neil Ave.). 1900.
Prof. A. Marshall Elliott, Johns Hopkins University, Baltimore, Md. 1884.
Prof. W. A. Elliott, Allegheny College, Meadville, Pa. 1897.
Prof. Herbert C. Elmer, Cornell University, Ithaca, N. Y. 1887.
Prof. L. H. Elwell, Amherst College, Amherst, Mass. 1883.
Miss E. Antoinette Ely, The Clifton School, Cincinnati, O. 1893.
Prof. Edgar A. Emens, Syracuse University, Syracuse, N. Y. (727 Crouse Ave.). 1895.
Prof. Annie Crosby Emery, Brown University, Providence, R. I. 1896.
Vernon J. Emery, Harvard University, Cambridge, Mass. (63 Gorham St.). 1893.
Prof. George Taylor Ettinger, Muhlenberg College, Allentown, Pa. 1896.
Rev. Dr. W. E. Evans, Columbia, S. C. 1897.
Rev. Orishatukeh Faduma, Troy, N. C. 1900.
Prof. Arthur Fairbanks, State University of Iowa, Iowa City, Ia. 1886.
Prof. Charles E. Fay, Tufts College, College Hill, Mass. 1885.
Prof. Edwin W. Fay, University of Texas, Austin, Tex. 1889.
Pres. Thomas Fell, St. John's College, Annapolis, Md. 1888.
Prof. O. M. Fernald, Williams College, Williamstown, Mass. 1876.
F. J. Fessenden, High School, Pottstown, Pa. 1890.
Dr. George Converse Fiske, University of Wisconsin, Madison, Wis. 1900.
Prof. Edward Fitch, Hamilton College, Clinton, N. Y. 1890.
Miss Helen C. Flint, Mount Holyoke College, South Hadley, Mass. 1897.
Dr. Benjamin O. Foster, State Normal School, Ypsilanti, Mich. 1899.
Herbert B. Foster, St. Stephen's College, Annandale-on-Hudson, N. Y. 1900.
Prof. Harold N. Fowler, Western Reserve University (College for Women), Cleveland, O. (49 Cornell St.). 1885.
Dr. Wilmer Cave France, Bryn Mawr College, Bryn Mawr, Pa. 1900.
Dr. Susan B. Franklin, Bryn Mawr, Pa. 1890.

- Dr. I. F. Frisbee, Latin School, Lewiston, Me. 1898.
 Prof. Charles Kelsey Gaines, St. Lawrence University, Canton, N. Y. 1890.
 Dr. William Gallagher, Thayer Academy, South Braintree, Mass. 1886.
 Frank A. Gallup, Colgate Academy, Hamilton, N. Y. 1898.
 Prof. Henry Gibbons, University of Pennsylvania, Philadelphia, Pa. (405 South 41st St.). 1890.
 Prof. Seth K. Gifford, Haverford College, Haverford, Pa. 1891.
 Prof. John Wesley Gilbert, Payne Institute, Augusta, Ga. 1897.
 Prof. Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md. 1876.
 Prof. Thomas D. Goodell, Yale University, New Haven, Conn. (35 Edgehill Road). 1883.
 Ralph L. Goodrich, U. S. Courts, Little Rock, Ark. 1882.
 Prof. Charles J. Goodwin, Lehigh University, South Bethlehem, Pa. 1891.
 Prof. William W. Goodwin, Harvard University, Cambridge, Mass. (5 Follen St.). 1870.
 Dr. Louis H. Gray, 53 Second Avenue, Newark, N. J. 1900.
 Prof. E. L. Green, South Carolina College, Columbia, S. C. 1898.
 Prof. Herbert Eveleth Greene, Johns Hopkins University, Baltimore, Md. 1890.
 Prof. Wilber J. Greer, Miami University, Oxford, O. 1892.
 Prof. Alfred Gudeman, University of Pennsylvania, Philadelphia, Pa. 1889.
 Prof. Charles Burton Gulick, Harvard University, Cambridge, Mass. (18 Walker St.). 1894.
 Prof. William Gardner Hale, University of Chicago, Chicago, Ill. 1882.
 Prof. Arthur P. Hall, Drury College, Springfield, Mo. 1886.
 Prof. F. A. Hall, Drury College, Springfield, Mo. 1896.
 Prof. T. F. Hamblin, Bucknell University, Lewisburgh, Pa. 1895.
 Prof. Adelbert Hamilton, Elmira College, Elmira, N. Y. 1895.
 Prof. William A. Hammond, Cornell University, Ithaca, N. Y. (29 East Ave.). 1897.
 Principal John Calvin Hanna, High School, Oak Park, Ill. (209 South East Ave.). 1896.
 Prof. G. R. Hardie, St. Laurence University, Canton, N. Y. 1896.
 B. F. Harding, Belmont School, Belmont, Mass. 1889.
 Prof. Albert Harkness, Brown University, Providence, R. I. 1869.
 Prof. Albert Granger Harkness, Brown University, Providence, R. I. 1896.
 Pres. William R. Harper, University of Chicago, Chicago, Ill. 1887.
 Prof. Karl P. Harrington, University of Maine, Orono, Me. 1892.
 Prof. W. A. Harris, Baylor University, Waco, Tex. 1895.
 Prof. J. E. Harry, University of Cincinnati, Cincinnati, O. 1896.
 Dr. Carl A. Harström, The Folly, Norwalk, Conn. 1900.
 Prof. Samuel Hart, Berkeley Divinity School, Middletown, Conn. 1871.
 Prof. Paul Haupt, Johns Hopkins University, Baltimore, Md. 1884.
 Dr. Edward Southworth Hawes, Polytechnic Institute, Brooklyn, N. Y. 1888.
 Dr. Henry H. Haynes, 15 Lowell St., Cambridge, Mass. 1900.
 Prof. F. M. Hazen, Mount Holyoke College, South Hadley, Mass. 1896.
 Theodore Woolsey Heermance, Yale University, New Haven, Conn. (202 Edwards St.). 1897.
 Prof. W. A. Heidel, Iowa College, Grinnell, Ia. 1900.

- Prof. F. Hellems, Boulder, Col. 1900.
Prof. Otto Heller, Washington University, St. Louis, Mo. 1896.
N. Wilbur Helm, Pennington, N. J. 1900.
Prof. George Hempl, University of Michigan, Ann Arbor, Mich. (1033 East University Ave.). 1895.
Prof. G. L. Hendrickson, University of Chicago, Chicago, Ill. 1892.
Prof. H. N. Herrick, Eureka College, Eureka, Ill. 1896.
Prof. John H. Hewitt, Williams College, Williamstown, Mass. 1886.
Edwin H. Higley, Groton School, Groton, Mass. 1899.
Prof. Henry T. Hildreth, Roanoke College, Salem, Va. 1896.
Prof. James M. Hill, Central High School, Philadelphia, Pa. 1900.
H. H. Hilton, 9 Tremont Place, Boston, Mass.
Archibald L. Hodges, Girls' High School, New York City. 1899.
Prof. Arthur W. Hodgman, Ohio State University, Columbus, O. 1896.
Charles Hoeing, University of Rochester, Rochester, N. Y. 1899.
Prof. Horace A. Hoffman, University of Indiana, Bloomington, Ind. 1893.
Dr. D. H. Holmes, Eastern District High School, Brooklyn, N. Y. (165 So. Ninth St.). 1900.
Prof. W. D. Hooper, University of Georgia, Athens, Ga. 1894.
Prof. E. Washburn Hopkins, Yale University, New Haven, Conn. (235 Bishop St.). 1883.
Dr. Joseph Clark Hoppin, Bryn Mawr College, Bryn Mawr, Pa. 1900.
Prof. William A. Houghton, Bowdoin College, Brunswick, Me. 1892.
Prof. Albert A. Howard, Harvard University, Cambridge, Mass. (8 Hilliard St.). 1892.
Prof. Frederick H. Howard, Colgate Academy, Hamilton, N. Y. 1894.
Prof. George E. Howes, University of Vermont, Burlington, Vt. 1896.
Prof. Frank G. Hubbard, University of Wisconsin, Madison, Wis. 1896.
Dr. J. H. Huddilston, University of Maine, Orono, Me. 1898.
Dr. Ray Greene Huling, 101 Trowbridge St., Cambridge, Mass. 1892.
L. C. Hull, Polytechnic Institute, Brooklyn, N. Y. (29 Schermerhorn St.). 1889.
Prof. Milton W. Humphreys, University of Virginia, Charlottesville, Va. 1871.
Prof. A. J. Huntington, Columbian University, Washington, D. C. (1010 N St., N. W.). 1892.
Dr. George B. Hussey, East Orange, N. J. 1887.
Prof. Henry Hyvernât, Catholic University of America, Brookland, D. C. 1897.
Prof. J. W. D. Ingersoll, Yale University, New Haven, Conn. (311 Crown St.). 1897.
Andrew Ingraham, Swain Free School, New Bedford, Mass. 1888.
Prof. A. V. Williams Jackson, Columbia University, New York, N. Y. 1884.
Prof. George E. Jackson, Washington University, St. Louis, Mo. 1890.
Charles S. Jacobs, Albion College, Albion, Mich. 1897.
Prof. M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn. (149 High St.). 1893.
Prof. Hans C. G. von Jagemann, Harvard University, Cambridge, Mass. (113 Walker St.). 1882.
Miss Anna L. Jenkins, Girls' High School, Brooklyn, N. Y. 1899.
Prof. J. Haywode Jennings, Kenton, Tenn. 1892.

- Dr. Charles W. L. Johnson, 32 E. Preston St., Baltimore, Md. 1897.
 Henry C. Johnson, 32 Nassau St., New York, N. Y. 1885.
 Prof. William H. Johnson, Denison University, Granville, O. 1895.
 George W. Johnston, University of Toronto, Toronto, Can. 1895.
 Principal Augustine Jones, Friends' School, Providence, R. I. 1896.
 Dr. Robert P. Keep, Free Academy, Norwich, Conn. 1872.
 Dr. George Dwight Kellogg, Yale University, New Haven, Conn. (307 Welch Hall). 1897.
 Prof. Francis W. Kelsey, American School of Classical Studies, Rome, Italy (Via Gaeta 2). 1890.
 H. W. Kent, Norwich, Conn. 1890.
 Prof. John B. Kieffer, Franklin and Marshall College, Lancaster, Pa. 1889.
 Miss Lida Shaw King, American School of Classical Studies, Athens, Greece. 1896.
 Prof. William Hamilton Kirk, Rutgers College, New Brunswick, N. J. 1898.
 Chancellor J. H. Kirkland, Vanderbilt University, Nashville, Tenn. 1887.
 J. C. Kirtland, Jr., Phillips Exeter Academy, Exeter, N. H. 1895.
 Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass. (9 Hilliard St.). 1884.
 Dr. William H. Klapp, Academy of the Protestant Episcopal Church, 1324 Locust St., Philadelphia, Pa. 1894.
 Dr. Charles Knapp, Barnard College, Columbia University, New York, N. Y. (1773 Sedgwick Ave.). 1892.
 Charles S. Knox, St. Paul's School, Concord, N. H. 1889.
 Prof. A. G. Laird, University of Wisconsin, Madison, Wis. 1890.
 Prof. William A. Lamberton, University of Pennsylvania, Philadelphia, Pa. 1888.
 Prof. W. B. Langsdorf, Miami University, Oxford, O. 1895.
 Prof. Charles R. Lanman, Harvard University, Cambridge, Mass. (9 Farrar St.). 1877.
 Lewis H. Lapham, 28 Ferry St., New York, N. Y. 1880.
 Prof. C. W. Larned, U. S. Military Academy, West Point, N. Y. 1880.
 Prof. William Cranston Lawton, Adelphi College, Brooklyn, N. Y. (17 Clifton Pl.). 1888.
 Prof. Abby Leach, Vassar College, Poughkeepsie, N. Y. 1888.
 Dr. Arthur G. Leacock, Exeter, N. H. 1899.
 Dr. Emory B. Lease, College of the City of New York, N. Y. (109 West Forty-eighth St.). 1895.
 Dr. J. T. Lees, University of Nebraska, Lincoln, Neb. 1888.
 Prof. Thomas B. Lindsay, Boston University, Boston, Mass. 1880.
 Prof. Alonzo Linn, Washington and Jefferson College, Washington, Pa. 1892.
 Prof. Henry F. Linscott, University of North Carolina, Chapel Hill, N. C. 1896.
 Prof. Gonzalez Lodge, Teachers' College, Columbia University, New York, N. Y. 1888.
 Prof. O. F. Long, Northwestern University, Evanston, Ill. 1900.
 Prof. George D. Lord, Dartmouth College, Hanover, N. H. 1887.
 D. O. S. Lowell, Roxbury Latin School, Boston, Mass. 1894.
 Prof. Frederick Lutz, Albion College, Albion, Mich. 1883.
 Pres. George E. MacLean, State University of Iowa, Iowa City, Ia. (603 College St.). 1891.

- Miss Grace H. Macurdy, Vassar College, Poughkeepsie, N. Y. 1894.
Prof. H. W. Magoun, Redfield College, Redfield, S. D. 1891.
Prof. J. H. T. Main, Iowa College, Grinnell, Ia. 1891.
Prof. J. Irving Manatt, Brown University, Providence, R. I. 1875.
Prof. John M. Manly, University of Chicago, Chicago, Ill. 1896.
Prof. F. A. March, Lafayette College, Easton, Pa. 1869.
Prof. F. A. March, Jr., Lafayette College, Easton, Pa. 1884.
Prof. Allan Marquand, Princeton University, Princeton, N. J. 1891.
Prof. Winfred R. Martin, Trinity College, Hartford, Conn. 1879.
Miss Ellen F. Mason, 1 Walnut St., Boston, Mass. 1885.
Dr. Maurice W. Mather, 13 Mt. Auburn St., Cambridge, Mass. 1894.
Dr. Nelson G. McCrea, Columbia University, New York, N. Y. 1890.
Prof. J. H. McDaniels, Hobart College, Geneva, N. Y. 1871.
Prof. George F. McKibben, Denison University, Granville, O. 1885.
Miss Harriet E. McKinstry, Lake Erie College, Painesville, O. 1881.
Prof. H. Z. McLain, Wabash College, Crawfordsville, Ind. 1884.
Prof. W. J. McMurtry, Yankton College, Yankton, S. D. 1893.
Dr. John Moffatt Mecklin, 1122 McCulloh St., Baltimore, Md. 1900.
James D. Meeker, Hotchkiss School, Lakeville, Conn. 1897.
Prof. Frank Ivan Merchant, University of South Dakota, Vermillion, S. D. 1898.
Prof. Elmer T. Merrill, Wesleyan University, Middletown, Conn. 1883.
Truman Michelson, Harvard University, Cambridge, Mass. (38 Weld Hall). 1900.
Prof. Charles L. Michener, Penn College, Oskaloosa, Ia. 1895.
Prof. C. W. E. Miller, Johns Hopkins University, Baltimore, Md. 1892.
Dr. Richard A. Minckwitz, Central High School, Kansas City, Mo. (P.O. Box 415). 1895.
Charles A. Mitchell, University School, Cleveland, O. 1893.
Prof. Clifford Herschel Moore, Harvard University, Cambridge, Mass. (34 Shepard St.). 1889.
Prof. Frank G. Moore, Dartmouth College, Hanover, N. H. 1888.
Prof. George F. Moore, Theological Seminary, Andover, Mass. 1885.
Prof. J. Leverett Moore, Vassar College, Poughkeepsie, N. Y. 1887.
Prof. Lewis B. Moore, Howard University, Washington, D. C. 1896.
Paul E. More, 1220 Hamilton Ave., St. Louis, Mo. 1896.
Prof. Edward Clark Morey, Allegheny College, Meadville, Pa. 1899.
Prof. James D. Morgan, Dickinson College, Carlisle, Pa. 1897.
Prof. Morris H. Morgan, Harvard University, Cambridge, Mass. (45 Gardner St.). 1887.
Prof. Edward P. Morris, Yale University, New Haven, Conn. (53 Edgehill Road). 1886.
Frederick S. Morrison, Public High School, Hartford, Conn. 1890.
Prof. Lewis F. Mott, College of the City of New York, N. Y. (17 Lexington Ave.). 1898.
Prof. George F. Mull, Franklin and Marshall College, Lancaster, Pa. 1896.
Prof. Wilfred P. Mustard, Haverford College, Haverford, Pa. 1892.
Prof. Francis Philip Nash, Hobart College, Geneva, N. Y. 1872.
Dr. Charles B. Newcomer, Columbia, Mo. 1900.

- Prof. Barker Newhall, Kenyon College, Gambier, O. 1891.
Prof. Frank W. Nicolson, Wesleyan University, Middletown, Conn. 1888.
Prof. George Norlin, Boulder, Col. 1900.
Prof. Edward North, Hamilton College, Clinton, N. Y. 1871.
Prof. Richard Norton, American School of Classical Studies (Via Gaeta 2), Rome, Italy. 1897.
Charles James O'Connor, University of Wisconsin, Madison, Wis. 1900.
Dr. George N. Olcott, Columbia University, New York, N. Y. 1899.
Prof. Edward T. Owen, University of Wisconsin, Madison, Wis. 1896.
Prof. W. B. Owen, Lafayette College, Easton, Pa. 1875.
Prof. William A. Packard, Princeton University, Princeton, N. J. 1872.
Prof. Arthur H. Palmer, Yale University, New Haven, Conn. (42 Mansfield St.). 1885.
Dr. William F. Palmer, West View, Cuyahoga County, O. 1893.
Prof. Charles P. Parker, Harvard University, Cambridge, Mass. (1075 Massachusetts Ave.). 1884.
Dr. James M. Paton, Wesleyan University, Middletown, Conn. 1887.
John Patterson, Louisville High School, Louisville, Ky. (1117 Fourth St.). 1900.
Dr. Charles Peabody, 197 Brattle St., Cambridge, Mass. 1894.
Prof. Harry Thurston Peck, Columbia University, New York, N. Y. 1887.
Prof. Tracy Peck, Yale University, New Haven, Conn. 1871.
Miss Frances Pellett, 37 North St., Binghamton, N. Y. 1893.
Prof. Charles W. Peppler, Emory College, Oxford, Ga. 1899.
Miss Alice J. G. Perkins, Schenectady, N. Y. 1899.
Prof. Emma M. Perkins, Western Reserve University (College for Women), Cleveland, O. 1892.
Prof. Bernadotte Perrin, Yale University, New Haven, Conn. (136 Farnam Hall). 1879.
Prof. Edward D. Perry, American School of Classical Studies, Athens, Greece. 1882.
Prof. William E. Peters, University of Virginia, Charlottesville, Va. 1892.
Prof. John Pickard, University of Missouri, Columbia, Mo. 1893.
Dr. William Taggard Piper, 179 Brattle St., Cambridge, Mass. 1885.
Prof. Samuel Ball Platner, Adelbert College of Western Reserve University, Cleveland, O. 1885.
Prof. William Carey Poland, Brown University, Providence, R. I. (53 Lloyd St.). 1872.
Prof. Samuel Porter, Gallaudet College, Washington, D. C. 1869.
Prof. William Porter, Beloit College, Beloit, Wis. 1888.
Prof. Edwin Post, De Pauw University, Greencastle, Ind. 1886.
Prof. Franklin H. Potter, University of Iowa, Iowa City, Ia. 1898.
Prof. L. S. Potwin, Adelbert College of Western Reserve University, Cleveland, O. (322 Rosedale Ave.). 1881.
Henry Preble, 42 Stuyvesant Place, New Brighton, Staten Island, N. Y. 1882.
Prof. William K. Prentice, Princeton University, Princeton, N. J. 1895.
Henry W. Prescott, Harvard University, Cambridge, Mass. (Thayer 29). 1899.
Prof. Ferris W. Price, Swarthmore College, Swarthmore, Pa. 1895.
Prof. Benjamin F. Prince, Wittenberg College, Springfield, O. 1893.

- Prof. John Dyneley Prince, New York University, University Heights, New York, N. Y. 1899.
- M. M. Ramsey, Johns Hopkins University, Baltimore, Md. 1894.
- Prof. John W. Redd, Centre College, Danville, Ky. 1885.
- Prof. Horatio M. Reynolds, Yale University, New Haven, Conn. (213 Durfee Hall). 1884.
- Dr. Ernst Riess, De Witt Clinton High School, Manhattan, N. Y. 1895.
- Prof. Edmund Y. Robbins, Princeton University, Princeton, N. J. 1895.
- Dr. Arthur W. Roberts, Brookline High School, Brookline, Mass. 1884.
- Prof. W. A. Robinson, Lawrenceville School, Lawrenceville, N. J. 1888.
- Joseph C. Rockwell, 61 Oxford St., Cambridge, Mass. 1896.
- Prof. F. E. Rockwood, Bucknell University, Lewisburg, Pa. 1885.
- Prof. John C. Rolfe, University of Michigan, Ann Arbor, Mich. (1412 Hill St.). 1890.
- Dr. Julius Sachs, Classical School, 38 West Fifty-ninth St., New York, N. Y. 1875.
- Benjamin H. Sanborn, Wellesley, Mass. 1890.
- Dr. Henry A. Sanders, University of Michigan, Ann Arbor, Mich. (633 Church St.). 1899.
- Prof. Myron R. Sanford, Middlebury College, Middlebury, Vt. 1894.
- Miss Catharine Saunders, Vassar College, Poughkeepsie, N. Y. 1900.
- Joseph H. Sawyer, Williston Seminary, Easthampton, Mass. 1897.
- Prof. W. S. Scarborough, Wilberforce University, Wilberforce, O. 1882.
- Prof. H. Schmidt-Wartenberg, University of Chicago, Chicago, Ill. 1894.
- Edmund F. Schreiner, 486 N. Clark St., Chicago, Ill. 1900.
- Vice-Chanc. Henry A. Scomp, American Temperance University, Harriman, Tenn. 1897.
- Dr. Charles P. G. Scott, Radnor, Pa. 1880.
- Edmund D. Scott, Holyoke High School, P.O. Box 578, Holyoke, Mass. 1894.
- Prof. John Adams Scott, Northwestern University, Evanston, Ill. (2110 Orrington Ave.). 1898.
- Miss Annie N. Scribner, University of Wisconsin, Madison, Wis. 1900.
- Prof. Henry S. Scribner, Western University of Pennsylvania, Allegheny City, Pa. 1889.
- Jared W. Scudder, High School, Albany, N. Y. (117 Chestnut St.). 1897.
- Dr. Helen M. Searles, Mount Holyoke College, South Hadley, Mass. 1893.
- Charles D. Seely, State Normal School, Brockport, N. Y. 1888.
- Prof. William J. Seelye, Wooster University, Wooster, O. 1888.
- Dr. J. B. Sewall, 17 Blagden St., Boston, Mass. 1871.
- Prof. T. D. Seymour, Yale University, New Haven, Conn. (34 Hillhouse Ave.). 1873.
- Prof. Charles H. Shannon, University of Tennessee, Knoxville, Tenn. 1900.
- Prof. R. H. Sharp, Jr., Randolph-Macon Woman's College, Lynchburg, Va. 1897.
- Prof. J. A. Shaw, Highland Military Academy, Worcester, Mass. 1876.
- Prof. Edward S. Sheldon, Harvard University, Cambridge, Mass. (11 Francis Ave.). 1881.
- Dr. F. W. Shipley, Lewis Institute, Chicago, Ill. 1900.
- Prof. Paul Shorey, University of Chicago, Chicago, Ill. 1887.
- Dr. Grant Showerman, University of Wisconsin, Madison, Wis. 1900.

- Dr. Edgar S. Shumway, University of Pennsylvania, Philadelphia, Pa. (Thirty-fourth and Chestnut Sts.). 1885.
- Prof. E. G. Sihler, New York University, University Heights, New York, N. Y. 1876.
- Prof. M. S. Slaughter, University of Wisconsin, Madison, Wis. 1887.
- Princ. M. C. Smart, Claremont, N. H. 1900.
- Prof. Charles Forster Smith, University of Wisconsin, Madison, Wis. 1883.
- Prof. Charles S. Smith, Columbian University, Washington, D. C. (2122 H St.). 1895.
- Prof. Clement L. Smith, Harvard University, Cambridge, Mass. (64 Sparks St.). 1882.
- Harry de Forest Smith, Bowdoin College, Brunswick, Me. 1899.
- Prof. Josiah R. Smith, Ohio State University, Columbus, O. 1885.
- Prof. Kirby F. Smith, Johns Hopkins University, Baltimore, Md. 1897.
- Prof. Herbert Weir Smyth, Bryn Mawr College, Bryn Mawr, Pa. 1886.
- George C. S. Southworth, Salem, Col. Co., O. 1883.
- Prof. Edward H. Spieker, Johns Hopkins University, Baltimore, Md. 1884.
- Prof. Jonathan Y. Stanton, Bates College, Lewiston, Me. 1888.
- Miss Josephine Stary, 31 West Sixty-first St., New York, N. Y. 1899.
- Prof. R. B. Steele, Illinois Wesleyan University, Bloomington, Ill. 1893.
- Prof. J. R. S. Sterrett, Amherst College, Amherst, Mass. 1885.
- Prof. F. H. Stoddard, New York University, University Heights, New York, N. Y. 1890.
- Dr. Charles W. Super, Ohio University, Athens, O. 1881.
- Dr. Marguerite Sweet, 13 Ten Bronck St., Albany, N. Y. 1892.
- Prof. Frank B. Tarbell, University of Chicago, Chicago, Ill. 1882.
- Prof. Julian D. Taylor, Colby University, Waterville, Me. 1890.
- Glanville Terrell, 17 Trowbridge Place, Cambridge, Mass. 1898.
- Prof. J. Henry Thayer, Harvard University, Cambridge, Mass. (67 Sparks St.). 1871.
- Prof. William E. Thompson, Hamline University, Hamline, Minn. 1877.
- Prof. Fitz Gerald Tisdall, College of the City of New York, N. Y. (80 Convent Ave.). 1889.
- Prof. Henry A. Todd, Columbia University, New York, N. Y. 1887.
- Prof. H. C. Tolman, Vanderbilt University, Nashville, Tenn. 1889.
- Prof. Edward M. Tomlinson, Alfred University, Alfred, N. Y. 1885.
- Edward M. Traber, State Agricultural College, Fort Collins, Colo. 1896.
- Prof. J. A. Tufts, Phillips Exeter Academy, Exeter, N. H. 1898.
- Prof. Milton H. Turk, Hobart College, Geneva, N. Y. 1896.
- Prof. James C. Van Benschoten, Wesleyan University, Middletown, Conn. 1898.
- Prof. Esther Van Deman, Mt. Holyoke College, South Hadley, Mass. 1899.
- Addison Van Name, Yale University, New Haven, Conn. (121 High St.). 1869.
- Dr. W. H. Wait, University of Michigan, Ann Arbor, Mich. 1893.
- Dr. John H. Walden, 13 Mt. Auburn St., Cambridge, Mass. 1889.
- Prof. Arthur T. Walker, University of Kansas, Lawrence, Kan. 1895.
- Dr. Alice Walton, Wellesley College, Wellesley, Mass. 1894.
- Dr. Edwin G. Warner, Polytechnic Institute, Brooklyn, N. Y. 1897.
- Andrew McCorrie Warren, care of Brown, Shipley & Co., Founders' Court, London. 1892.

- Prof. Minton Warren, Harvard University, Cambridge, Mass. (105 Irving St.). 1874.
- Dr. Winifred Warren, Vassar College, Poughkeepsie, N. Y. 1897.
- Dr. William E. Waters, Harvard University, Cambridge, Mass. (Felton Hall). 1885.
- Prof. Helen L. Webster, Wellesley College, Wellesley, Mass. 1890.
- Miss Mary C. Welles, Yale University, New Haven, Conn. (33 Wall St.). 1898.
- Prof. Andrew F. West, Princeton University, Princeton, N. J. 1886.
- Prof. J. H. Westcott, Princeton University, Princeton, N. J. 1891.
- Prof. J. B. Weston, Christian Biblical Institute, Stanfordville, N. Y. 1869.
- Prof. L. B. Wharton, College of William and Mary, Williamsburg, Va. 1888.
- Albert S. Wheeler, Sheffield Scientific School, New Haven, Conn. 1871.
- Prof. Arthur L. Wheeler, Bryn Mawr College, Bryn Mawr, Pa. 1899.
- Prof. James R. Wheeler, Columbia University, New York, N. Y. 1885.
- Prof. G. M. Whicher, Packer Collegiate Institute, Brooklyn, N. Y. 1891.
- Prof. Frederic Earle Whitaker, Kenyon College, Gambier, O. 1900.
- Dr. Andrew C. White, Cornell University, Ithaca, N. Y. (424 Dryden Road). 1886.
- Prof. John Williams White, Harvard University, Cambridge, Mass. (18 Concord Ave.). 1874.
- Vice-Chanc. B. Lawton Wiggins, University of the South, Sewanee, Tenn. 1892.
- Prof. Alexander M. Wilcox, University of Kansas, Lawrence, Kan. 1884.
- Prof. Henry D. Wild, Williams College, Williamstown, Mass. 1898.
- Charles R. Williams, Indianapolis, Ind. 1887.
- Dr. George A. Williams, 14 Pierce St., Providence, R. I. 1891.
- Prof. Mary G. Williams, Mt. Holyoke College, South Hadley, Mass. 1899.
- Dr. Harry Langford Wilson, Johns Hopkins University, Baltimore, Md. 1898.
- Dr. J. D. Wolcott, University of Chicago, Chicago, Ill. 1898.
- Prof. E. L. Wood, Amherst College, Amherst, Mass. 1888.
- Prof. Henry Wood, Johns Hopkins University, Baltimore, Md. 1884.
- Prof. Frank E. Woodruff, Bowdoin College, Brunswick, Me. 1887.
- Dr. B. D. Woodward, New York, N. Y. (462 West Twenty-second St.). 1891.
- Prof. Ellsworth D. Wright, Lawrence University, Appleton, Wis. 1898.
- Prof. Henry P. Wright, Yale University, New Haven, Conn. (128 York St.). 1883.
- Prof. John Henry Wright, Harvard University, Cambridge, Mass. (38 Quincy St.). 1874.
- Dr. Clarence H. Young, Columbia University, New York, N. Y. (312 West 88th St.). 1890.

[Number of Members, 467.]

WESTERN BRANCH.

MEMBERS OF THE PHILOLOGICAL ASSOCIATION OF
THE PACIFIC COAST.

(ESTABLISHED 1899.)

Membership in the American Philological Association prior to the organization of the Philological Association of the Pacific Coast is indicated by a date earlier than 1900.

W. H. Alexander, University of California, Berkeley, Cal. (2601 Durant Ave.). 1900.

Albert H. Allen, 1601 Taylor St., San Francisco, Cal. 1900.

Dr. James T. Allen, University of California, Berkeley, Cal. (1633 Arch St.). 1898.

Prof. Louis F. Anderson, Whitman College, Walla Walla, Washington. 1887.

Prof. C. B. Bradley, University of California, Berkeley, Cal. (2639 Durant Ave.). 1900.

Miss H. S. Brewer, Redlands, Cal. 1900.

Rev. William A. Brewer, San Mateo, Cal. 1900.

Miss Josephine Bristol, High School, Redwood City, Cal. 1900.

Valentine Buehner, High School, San Jose, Cal. 1900.

Elvyn F. Burrill, 2536 Bancroft Way, Berkeley, Cal. 1900.

Prof. Luella Clay Carson, University of Oregon, Eugene, Ore. 1900.

Martin Centner, University of California, Berkeley, Cal. 1900.

Prof. Samuel Chambers, University of California, Berkeley, Cal. 1900.

Prof. Edward B. Clapp, University of California, Berkeley, Cal. (1 Bushnell Pl.). 1886.

A. Horatio Cogswell, 2509 Parker St., Berkeley, Cal. 1900.

Mrs. Frank A. Cressey, Modesto, Cal. 1900.

Prof. L. W. Cushman, Nevada State University, Reno, Nev. 1900.

J. Allen De Cou, Red Bluff, Cal. 1900.

Prof. Frederic Stanley Dunn, University of Oregon, Eugene, Ore. 1899.

Dr. J. Elmore, Leland Stanford Jr. University, Stanford University, Cal. 1900.

Prof. H. Rushton Fairclough, Leland Stanford Jr. University, Stanford University, Cal. 1887.

Prof. G. E. Faucheux, University of California, Berkeley, Cal. 1900.

Dr. W. S. Ferguson, University of California, Berkeley, Cal. 1899.

Prof. Ewald Flügel, Leland Stanford Jr. University, Stanford University, Cal. 1900.

Prof. P. J. Frein, Leland Stanford Jr. University, Stanford University, Cal. 1900.

Prof. John Fryer, University of California, Berkeley, Cal. 1900.

Dr. John Gamble, Haywards, Cal. 1900.

Prof. Charles Mills Gayley, University of California, Berkeley, Cal. 1895.

Charles Bertie Gleason, High School, San Jose, Cal. 1900.

Prof. Julius Goebel, Leland Stanford Jr. University, Stanford University, Cal. 1900.

Walter H. Graves, 1220 Linden St., Oakland, Cal. 1900.

Miss Rebecca T. Greene, Salinas, Cal. 1900.

Prof. James O. Griffin, Leland Stanford Jr. University, Stanford University, Cal. 1896.

Edward Hohfeld, 14 Grove St., San Francisco, Cal. 1900.

- Miss Lily Hohfeld, Siskiyou Co. High School, Yreka, Cal. 1900.
Dr. Herbert M. Hopkins, University of California, Berkeley, Cal. (2644 Dwight Way). 1898.
Prof. C. S. Howard, University of California, Berkeley, Cal. 1900.
M. C. James, High School, Berkeley, Cal. 1900.
Prof. Oliver M. Johnston, Leland Stanford Jr. University, Stanford University, Cal. 1900.
Winthrop Leicester Keep, Mills College, Alameda Co., Cal. 1900.
Tracy R. Kelley, 1809 Jones St., San Francisco, Cal. 1900.
Prof. Martin Kellogg, University of California, Berkeley, Cal. 1884.
Prof. S. F. Lange, University of California, Berkeley, Cal. 1900.
Prof. H. B. Lathrop, Leland Stanford Jr. University, Stanford University, Cal. 1900.
Rev. James O. Lincoln, San Mateo, Cal. 1900.
Miss Alice Marchebout, Girls' High School, San Francisco, Cal. 1900.
Prof. Max L. Margolis, University of California, Berkeley, Cal. 1900.
Prof. John E. Matzke, Leland Stanford Jr. University, Stanford University, Cal. 1900.
Prof. William A. Merrill, University of California, Berkeley, Cal. 1886.
Prof. Walter Miller, Leland Stanford Jr. University, Stanford University, Cal. 1900.
Francis O. Mower, Napa High School, Napa, Cal. 1900.
Harold Muckelston, Leland Stanford Jr. University, Stanford University, Cal. 1900.
Edward J. Murphy, San Mateo, Cal. 1900.
Prof. Augustus T. Murray, Leland Stanford Jr. University, Stanford University, Cal. 1887.
Carl H. Nielsen, Vacaville, Cal. 1900.
Rabbi Jacob Nieto, 1719 Bush St., San Francisco, Cal. 1900.
Prof. H. C. Nutting, University of California, Berkeley, Cal. (2125 Cedar St.). 1900.
Dr. Andrew Oliver, San Mateo, Cal. 1900.
Prof. F. V. Paget, University of California, Berkeley, Cal. 1900.
Prof. Ernest M. Pease, Leland Stanford Jr. University, Stanford University, Cal. 1887.
E. Pitcher, High School, Alameda, Cal. 1900.
Dr. Clifton Price, University of California, Berkeley, Cal. 1899.
Prof. A. Putzker, University of California, Berkeley, Cal. 1900.
Prof. S. B. Randall, California College, Oakland, Cal. 1900.
Miss Cecilia L. Raymond, 2407 S. Atherton St., Berkeley, Cal. 1900.
Prof. Karl G. Rendtorff, Leland Stanford Jr. University, Stanford University, Cal. 1900.
Miss Beatrice Reynolds, 3050 Kingsley St., Los Angeles, Cal. 1900.
Prof. Leon J. Richardson, University of California, Berkeley, Cal. 1895.
Prof. F. G. G. Schmidt, University of Oregon, Eugene, Ore. 1900.
Prof. Henry Senger, University of California, Berkeley, Cal. 1900.
Leigh Richmond Smith, San Jose, Cal. 1896.
C. M. Walker, Lowell High School, San Francisco, Cal. 1900.
President Benjamin I. Wheeler, University of California, Berkeley, Cal. 1879.
Miss Catherine E. Wilson, 3043 California St., San Francisco, Cal. 1900.
[Number of Members, 74. Total, 467 + 74 = 551.]

THE FOLLOWING LIBRARIES AND INSTITUTIONS (ALPHABETIZED BY TOWNS)
 SUBSCRIBE FOR THE ANNUAL PUBLICATIONS OF THE ASSOCIATION.

- Albany, N. Y.: New York State Library.
 Amherst, Mass.: Amherst College Library.
 Ann Arbor, Mich.: Michigan University Library.
 Auburn, N. Y.: Theological Seminary.
 Austin, Texas: University of Texas Library.
 Baltimore, Md.: Johns Hopkins University Library.
 Baltimore, Md.: Peabody Institute.
 Berkeley, Cal.: University of California Library.
 Boston, Mass.: Boston Public Library.
 Brooklyn, N. Y.: The Brooklyn Library.
 Brunswick, Me.: Bowdoin College Library.
 Bryn Mawr, Pa.: Bryn Mawr College Library.
 Buffalo, N. Y.: The Buffalo Library.
 Burlington, Vt.: Library of the University of Vermont.
 Cambridge, Mass.: Harvard College Library.
 Champaign, Ill.: University of Illinois Library.
 Chicago, Ill.: The Newberry Library.
 Chicago, Ill.: Public Library.
 Chicago, Ill.: University of Chicago Library.
 Cincinnati, O.: Public Library.
 Clermont Ferrand, France: Bibliothèque Universitaire.
 Cleveland, O.: Library of Adelbert College of Western Reserve University.
 College Hill, Mass.: Tufts College Library.
 Columbus, O.: Ohio State University Library.
 Crawfordsville, Ind.: Wabash College Library.
 Detroit, Mich.: Public Library.
 Easton, Pa.: Lafayette College Library.
 Evanston, Ill.: Northwestern University Library.
 Gambier, O.: Kenyon College Library.
 Geneva, N. Y.: Hobart College Library.
 Hanover, N. H.: Dartmouth College Library.
 Iowa City, Ia.: Library of State University.
 Ithaca, N. Y.: Cornell University Library.
 Lincoln, Neb.: Library of State University of Nebraska.
 Marietta, O.: Marietta College Library.
 Middletown, Conn.: Wesleyan University Library.
 Milwaukee, Wis.: Public Library.
 Minneapolis, Minn.: Athenæum Library.
 Minneapolis, Minn.: Library of the University of Minnesota.
 Nashville, Tenn.: Vanderbilt University Library.
 Newton Centre, Mass.: Library of Newton Theological Institution.
 New York, N. Y.: Astor Library.
 New York, N. Y.: Library of Columbia University.
 New York, N. Y.: Library of the College of the City of New York (Lexington Ave. and Twenty-third St.).

New York, N. Y.: Union Theological Seminary Library (700 Park Ave.).
Olivet, Eaton Co., Mich.: Olivet College Library.
Philadelphia, Pa.: American Philosophical Society.
Philadelphia, Pa.: The Library Company of Philadelphia.
Philadelphia, Pa.: The Mercantile Library.
Philadelphia, Pa.: University of Pennsylvania Library.
Poughkeepsie, N. Y.: Vassar College Library.
Providence, R. I.: Brown University Library.
Rochester, N. Y.: Rochester University Library.
Springfield, Mass.: City Library.
Tokio, Japan: Library of Imperial University.
University of Virginia, Albemarle Co., Va.: University Library.
Vermilion, South Dakota: Library of University of South Dakota.
Washington, D. C.: Library of Congress.
Washington, D. C.: Library of the Catholic University of America.
Washington, D. C.: United States Bureau of Education.
Waterbury, Conn.: Silas Bronson Library.
Wellesley, Mass.: Wellesley College Library.
Worcester, Mass.: Free Public Library.

[Number of subscribing institutions, 63.]

TO THE FOLLOWING LIBRARIES AND INSTITUTIONS THE TRANSACTIONS ARE
ANNUALLY SENT, GRATIS.

American School of Classical Studies, Athens.
American School of Classical Studies, Rome (No. 2, via Gaeta).
British Museum, London.
Royal Asiatic Society, London.
Philological Society, London.
Society of Biblical Archæology, London.
Indian Office Library, London.
Bodleian Library, Oxford.
University Library, Cambridge, England.
Advocates' Library, Edinburgh, Scotland.
Trinity College Library, Dublin, Ireland.
Asiatic Society of Bengal, Calcutta.
Bombay Branch of the Royal Asiatic Society.
North-China Branch of the Royal Asiatic Society, Shanghai.
Japan Asiatic Society, Yokohama.
Public Library of Victoria, Melbourne, Australia.
Sir George Grey's Library, Cape Town, Africa.
Reykjavik College Library, Iceland.
University of Christiania, Norway.
University of Upsala, Sweden.
Stadsbiblioteket, Göteborg, Sweden.
Russian Imperial Academy, St. Petersburg.

Austrian Imperial Academy, Vienna.
 Anthropologische Gesellschaft, Vienna.
 Biblioteca Nazionale, Florence, Italy.
 Reale Accademia delle Scienze, Turin.
 Société Asiatique, Paris, France.
 Athénée Oriental, Louvain, Belgium.
 Curatorium of the University, Leyden, Holland.
 Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.
 Royal Prussian Academy of Sciences, Berlin, Germany.
 Royal Saxon Academy of Sciences, Leipsic.
 Royal Bavarian Academy of Sciences, Munich.
 Deutsche Morgenländische Gesellschaft, Halle.
 Library of the University of Bonn.
 Library of the University of Freiburg in Baden.
 Library of the University of Giessen.
 Library of the University of Jena.
 Library of the University of Königsberg.
 Library of the University of Leipsic.
 Library of the University of Toulouse.
 Library of the University of Tübingen.
 Imperial Ottoman Museum, Constantinople.
 Smithsonian Institution, Washington, D. C.

[Number of foreign institutions, 43.]

TO THE FOLLOWING FOREIGN JOURNALS THE TRANSACTIONS ARE ANNUALLY
SENT, GRATIS.

Athenæum, London.
 Classical Review, London.
 Revue Critique, Paris.
 Revue de Philologie, Paris.
 Revue des Revues (Prof. J. Keelhoff, Rue de la petite ourse 14, Antwerp, Belgium).
 Société de Linguistique, à la Sorbonne, Paris.
 Berliner Philologische Wochenschrift, Berlin.
 Deutsche Litteraturzeitung, Berlin.
 Indogermanische Forschungen (K. J. Trübner, Strassburg).
 Literarisches Centralblatt, Leipsic.
 Musée Belge (Prof. Waltzing, 9 Rue du Parc, Liège, Belgium).
 Neue Philologische Rundschau, Gotha (F. A. Perthes).
 Wochenschrift für klassische Philologie, Berlin.
 Rivista di Filologia, Turin (Ermanno Loescher).
 Direzione del Bolletino di Filologia Classica, Via Vittorio Amadeo ii, Turin.
 Zeitschrift für die österr. Gymnasien (Prof. J. Golling, Maximilians Gymnasium,
 Vienna).
 Prof. A. Lepitre, 10 Avenue des Noailles, Lyons.

[Total (551 + 63 + 42 + 1 + 17) = 674.]

CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the volumes of Transactions thus far published : —

1869-1870. — Volume I.

- Hadley, J. : On the nature and theory of the Greek accent.
Whitney, W. D. : On the nature and designation of the accent in Sanskrit.
Goodwin, W. W. : On the aorist subjunctive and future indicative with *ἔπος* and *οὐ μή*.
Trumbull, J. Hammond : On the best method of studying the North American languages.
Haldeman, S. S. : On the German vernacular of Pennsylvania.
Whitney, W. D. : On the present condition of the question as to the origin of language.
Lounsbury, T. R. : On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.
Trumbull, J. Hammond : On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.
Van Name, A. : Contributions to Creole Grammar.
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

1871. — Volume II.

- Evans, E. W. : Studies in Cymric philology.
Allen, F. D. : On the so-called Attic second declension.
Whitney, W. D. : Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.
Hadley, J. : On English vowel quantity in the thirteenth century and in the nineteenth.
March, F. A. : Anglo-Saxon and Early English pronunciation.
Bristed, C. A. : Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hart, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *ᾠ*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's *Odyssey* (λ 81-86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.

Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875. — Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof, prove*.

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876. — Volume VII.

Gildersleeve, B. L.: On *ei* with the future indicative and *ēdē* with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

1877. — Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis on the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of *ws*.

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kurenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

Toy, C. H.: The Yoruban language.

Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.

Sachs, J.: Observations on Plato's Cratylus.

Seymour, T. D.: On the composition of the *Cynegeticus* of Xenophon.

Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.

Humphreys, M. W.: On the nature of caesura.

Humphreys, M. W.: On certain effects of elision.

Cook, A. S.: Studies in Heliand.

Harkness, A.: On the development of the Latin subjunctive in principal clauses.

D'Ooge, M. L.: The original recension of the *De Corona*.

Peck, T.: The authorship of the *Dialogus de Oratoribus*.

Seymour, T. D.: On the date of the *Prometheus* of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.

Toy, C. H.: The Hebrew verb-termination *un*.

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